

Hopi

1910-30



EVENING EFFECT: WALPI, ARIZONA

Photograph by Frederick I. Monsen

Like the people of San Marino, who climbed a mountain to live in liberty and serenity, the Hopi, self-styled "People of Peace," took refuge in the cliffs of northeastern Arizona to avoid constant warring with cruder tribes. Walpi is on the summit of a sheer cliff.



Photograph by Charles Martin

“BRACED-UP” CLIFF AT PUEBLO BONITO, CHACO CANYON

The scattered stones at the bottom of this leaning tower of Chaco are an enigma. They represent a naïve effort to prop up a massive cube of solid rock on the part of these aboriginal engineers, who exhibited contrasting skill and acumen in the construction of Pueblo Bonito, to the left (see also text, page 641).



Photograph by Charles Martin

CANYON DEL MUERTO, A BRANCH OF CANYON DE CHELLY: ARIZONA

Cliff dwellings abound on nearly every ledge. It is not strange that peoples living in such an environment should conceive man to have emerged from a vent in the earth's surface.



Photograph by Charles Martin

CANYON DE CHELLY MONUMENT: ARIZONA

In the shadow at the base to the right a cliff dwelling was found. On a ledge just above is a man, whose form is a tiny speck against this lone sentinel among the fantastic "back-drops" of multihued canyon walls.

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neyed 28 leagues from Zuñi to the first of the Hopi pueblos in 4 days. The Mohoce, or Mohace, of this explorer consisted of 5 large villages, the population of one of which, Aguato (Ahuato, Zaguato=Awatobi) he estimated at 50,000, a figure perhaps 25 times too great. The names of the other towns are not given. The natives had evidently forgotten the horses of Tobar and Cardenas of 43 years before, as they now became frightened at these strange animals. The Hopi presented Espejo with quantities of cotton "towels," perhaps kilts, for which they were celebrated then as now.

The next Spaniard to visit the "Mohoqui" was Juan de Oñate, governor and colonizer of New Mexico, who took possession of the country and made the Indians swear to obedience and vassalage on Nov. 15, 1598. Their spiritual welfare was assigned to Fray Juan de Claros, although no active missions were established among the Hopi until nearly a generation later. The 5 villages at this time, so far as it is possible to determine them, were Aguato or Aguatuybá (Awatobi), Gaspe (Gualpe=Walpi), Comupaví or Xumupamí (Shongopovi), Majananí (Mishongnovi), and Olalla or Naybí (Oraibi).

The first actual missionary work undertaken among the Hopi was in 1629, on Aug. 20 of which year Francisco de Porras, Andrés Gutierrez, Cristobal de la Concepcion, and Francisco de San Buena-ventura, escorted by 12 soldiers, reached Awatobi, where the mission of San Bernardino was founded in honor of the day, followed by the establishment of missions also at Walpi, Shongopovi, Mishongnovi, and Oraibi. Porras was poisoned by the natives of Awatobi in 1633. All the Hopi missions seem to have led a precarious existence until 1680, when in the general Pueblo revolt of that year four resident missionaries were killed and the churches destroyed. Henceforward no attempt was made to reestablish any of the missions save that of Awatobi in 1700, which so incensed the other Hopi that they fell upon it in the night, killing many of its people and compelling its permanent abandonment. Before the rebellion Mishongnovi and Walpi had become reduced to visitas of the missions of Shongopovi and Oraibi respectively. At the time of the outbreak the population of Awatobi was given as 800, Shongopovi 500, and Walpi 1,200. Oraibi, it is said, had 14,000 gentiles before their conversion, but that they were consumed by pestilence. This number is doubtless greatly exaggerated.

The pueblos of Walpi, Mishongnovi, and Shongopovi, situated in the foothills, were probably abandoned about the time of the Pueblo rebellion, and new villages

built on the adjacent mesas for the purpose of defense against the Spaniards, whose vengeance was needlessly feared. The reconquest of the New Mexican pueblos led many of their inhabitants to seek protection among the Hopi toward the close of the 17th century. Some of these built the pueblo of Payupki, on the Middle mesa, but were taken back and settled in Sandia about the middle of the 18th century. About the year 1700 Hano



WIKI, CHIEF OF THE SNAKE SOCIETY; PUEBLO OF WALPI
(VROMAN, PHOTO.)

was established on the East mesa, near Walpi, by Tewa from near Abiquiu, N. Mex., who came on the invitation of the Walpians. Here they have lived uninterruptedly, and although they have intermarried extensively with the Hopi, they retain their native speech and many of their distinctive tribal rites and customs. Two other pueblos, Sichomovi on the First mesa, built by Asa clans (q. v.)

from the Rio Grande, and Shipaulovi, founded by a colony from Shongopovi on the Second or Middle mesa, are both of comparatively modern origin, having been established about the middle of the 18th century, or about the time the Payupki people returned to their old home. Thus the pueblos of the ancient province of Tusayan now consist of the following: Walpi, Sichomovi, and Hano, on the First or East mesa; pop. (1900) 205, 119, and 160, respectively, exclusive of about 20 who have established homes in the plain; total 504. Mishongnovi, Shongopovi, and Shupaulovi, on the Second or Middle mesa; estimated pop. 244, 225, and 126; total 595. Oraibi, on the Third or West mesa; pop. (1890) 905. Total Hopi population (1904) officially given as 1,878.

Social organization.—The Hopi people are divided into several phratries, consisting of numerous clans, each of which preserves its distinct legends, ceremonies, and ceremonial paraphernalia. Out of



HOPI MAN AND WIFE; PUEBLO OF MISHONGNOVI. (VROMAN, PHOTO.)

these clan organizations have sprung religious fraternities, the head-men of which are still members of the dominant clan in each phratry. The relative importance of the clans varies in different pueblos; many that are extinct in some villages are powerful in others. The 12 phratries and their dependent clans as represented in the East Mesa villages are as follows:

1. *Ala-Lengya* (Horn-flute) *phratry*: Ala (Horn), Pangwa (Mountain sheep), So-wiinwa (Deer), Chubio (Antelope), Chaiz-ra (Elk), Lehu (Seed grass), Shiwanu (Ant), Anu (Red-ant), Tokoanu (Black-ant), Wukoanu (Great-ant), Leliotu (Tiny-ant), Shakwalengya (Blue flute), Masilengya (Drab or All-colors flute).

2. *Patki* (Water-house or Cloud) *phratry*: Patki (Water-house), Kau (Corn), Omauwu (Rain-cloud), Tanaka (Rain-bow), Talawipiki (Lightning), Kwan (Agave), Siwapi ('Rabbit-brush'), Pawikya (aquatic animal [Duck]), Pakwa (Frog), Pavatiya (Tadpole), Murzibusi (Bean), Kawaibatunya (Watermelon), Yoki (Rain).

3. *Chua* (Snake) *phratry*: Chua (Snake), Tohouh (Puma), Huwi (Dove), Ushu (Columnar cactus), Puna (Cactus fruit), Yungyu (Opuntia), Nabowu (Opuntia frutescens), Piuwani (Marmot), Pihcha (Skunk), Kalashiavu (Raccoon), Tubish (Sorrow), Patung (Squash), Atoko (Crane), Kele (Pigeon-hawk), Chinunga (Thistle). The last 5 are extinct.

4. *Pakab* (Reed) *phratry*: Pakab (Reed), Kwahu (Eagle), Kwayo (Hawk), Koyonya (Turkey), Tawa (Sun), Paluna (Twin-brother of Puhukonghoya), Shohu (Star), Massikwayo (Chicken-hawk), Kahabi (Willow), Tebi (Greasewood).

5. *Kokop* (Wood) *phratry*: Kokop (Wood), Ishauu (Coyote), Kwewu (Wolf), Sikyataiyo (Yellow-fox), Letaiyo (Gray-fox), Zrohona (small mammal), Masi (Masauu, dead, skeleton, Ruler of the Dead), Tuvou (Piñon), Hoko (Juniper), Awata (Bow), Sikyachi (small yellow bird), Tuvuchi (small red bird).

6. *Tabo* (Cottontail rabbit) *phratry*: Tabo (Cottontail rabbit), Sowi (Jackrabbit).

7. *Tuwa* (Sand or Earth) *phratry*: Kuch, Bachipkwasi, Nananawi, Momobi (varieties of lizard), Pisa (White sand), Tuwa (Red sand), Chukai (Mud), Sihu (Flower), Nanawu (small striped squirrel).

8. *Honau* (Bear) *phratry*: Honau (Bear), Tokochi (Wild-cat), Chosro (Blue-bird), Kokyan (Spider), Hekpa (Fir).

9. *Kachina* (Sacred dancer) *phratry*: Kachina (Sacred dancer), Gyazru (Paroquet), Angwusi (Raven), Sikyachi (Yellow bird), Tawamana (Blackbird), Salabi (Spruce), Suhubi (Cottonwood).

10. *Asa* (Tansy mustard) *phratry*: Asa (Tansy mustard), Chakwaina (Black-earth Kachina), Kwingyap (Oak), Hosboa (Chapparal cock), Posiwu (Magpie), Chisro (Snow-bunting), Puchkohu (Boomerang rabbit-stick), Pisha (Field-mouse).

11. *Piba* (Tobacco) *phratry*: Piba (Tobacco), Chongyo (Pipe).

12. *Honani* (Badger) *phratry*: Honani (Badger), Muinyawu (Porcupine), Wishoko (Turkey-buzzard), Buli (Butterfly), Buliso (Evening Primrose), Kachina (Sacred dancer).

Most of the above clans occur in the other Hopi pueblos, but not in Hano. There are a few clans in the Middle Mesa

villages and in Oraibi that are not now represented at Walpi. For the Hano clans see *Hano*.

The Honau (Bear) clan is represented on each mesa and is supposed to be the oldest in Tusayan. It is said to have come originally from the Rio Grande valley, but on the East mesa the clan is now so reduced as to be threatened with extinction at Walpi within a generation.

The Chua (Snake) people were among the earliest to settle in Tusayan, joining the Bears and living with them when Walpi was in the foot-hills. The legends of this people declare that they came from pueblos in the N., near Navaho mt., on the Rio Colorado. In their northern home they were united with the Ala (Horn) people, who separated from them in their southerly migration and united with the Flute people at the now-ruined pueblo of Lengyanobi, N. of the East mesa. The combined Snake and Ala people control the Antelope and Snake fraternities, and possess the fetishes and other paraphernalia of the famous Snake dance. The palladium of this people is kept at Walpi, thus leading to the belief that this was the first Hopi home of the Snake and kindred people.

The Lengya (Flute) people, once very strong, are now almost extinct at the East mesa, but are numerous in some of the other pueblos. They are said to have lived formerly at Lengyanobi and to have come to Tusayan from the S., or from pueblos along Little Colorado r. The chief of the Flute priesthood controls the Flute ceremony, which occurs biennially, alternating with the Snake dance. There are two divisions in the Flute fraternity, one known as the Drab Flute and the other as the Blue Flute, the former being extinct at Walpi. Sichomovi and Hano have no representatives of this phratry, but it is represented in all the other Hopi villages.

There are Ala, or Horn, people in most of the Hopi pueblos, and clans belonging to this phratry are named generally after horned animals. Their ancestors came to Walpi with the Flute people and were well received, because they had formerly lived with the Snake people in the N. They now join the Snake priest in the Antelope rites of the Snake dance.

The Patki (Water-house, or Cloud) phratry includes a number of clans that came to the Hopi country from the S., and the now ruined villages along the Little Colorado are claimed by this people to have been their former homes. They were comparatively late arrivals, and brought a high form of sun and serpent worship that is still prominent in the Winter Solstice ceremony. The Sun priests, who are well represented in most of the

Hopi pueblos and are especially strong at Walpi, accompanied this people. Others, as the Piba or Tobacco clan, came to Walpi from Awatobi on the destruction of the latter pueblo in 1700.

The Pakab (Reed) people also came from Awatobi, settling first at the base of the Middle mesa, whence they went to Walpi. They control the Warrior society called Kalektaka.

The Kokop (Wood) phratry came from Sikyatki and have a few representatives in Walpi and in the other villages. The traditional home of the Kokop and allied clans was Jemez (q. v.), in New Mexico.

The Honani or Badger phratry originally lived at Awatobi, and after the destruction of that pueblo went to Oraibi and Walpi. It is now largely represented in Sichomovi, which village it joined the Asa in founding. The Buli, or Butterfly, clan is closely related to the Honani people, and both are probably of Keresan or of Tewa origin.



HOPI MAN AND WIFE

The Kachina phratry is also of New Mexican origin, and in some of the pueblos shares with the Honani the control of the masked dance organization called Kachinas; but it is not strong in Walpi.

The Asa people were Tewa in kin, coming originally from the Rio Grande valley and settling successively at Zuni and in the Canyon de Chelly. This people, with the Honani, founded Sichomovi, and is now one of the strongest clans on the East mesa. Only one or two members now live at Walpi; a few live in the Middle Mesa villages, but none at Oraibi.

Archeology.—The erection and final abandonment of their villages by the various Hopi clans during their migrations and successive shiftings have left many ruins, now consisting largely of mounds, both within their present territory and remote from it. Ruins of villages which the traditions of the Hopi ascribe to their ancestors are found as far N. as the Rio Colo.

rado, w. to Flagstaff, Ariz., s. to the Verde valley, Tonto basin, and the Rio Gila, and E. to the Rio Grande in New Mexico. Therefore, although Shoshonean in language, the present Hopi population and culture are composite, made up of accretions from widely divergent sources and from people of different linguistic stocks. Some of the Hopi ruins have been explored by the Bureau of American Ethnology, the National Museum, and the Field Museum of Natural History. One of the most celebrated of these is Awatobi (q. v.) on Jeditoh or Antelope mesa, the walls of whose mission church, built probably in 1629, are still partly standing.

Sikyatki (q. v.), another large and now well-known ruin, in the foot-hills of the East mesa, was occupied in prehistoric times by Kokop clans of Keresan people from the Rio Grande country. They had attained a highly artistic development as exhibited by their pottery, which is probably the finest ware ever manufactured by Indians N. of Mexico.

The original clans of Walpi are said to have occupied three sites after their arrival in the Hopi country, settling first on the terrace w. of the East mesa, then higher up and toward the s., where the foundation walls of a Spanish mission church can still be traced. From this point they moved to the present Walpi on the summit of the mesa, apparently soon after the Pueblo revolt of 1680. See *Kisakobi*, *Kuchaptwela*.

Payupki, a picturesque ruin on the Middle mesa, was settled by Tanoan people (apparently Tigua) about the year 1700 and abandoned about 1742, when the inhabitants were taken back to the Rio Grande and settled at Sandia.

Chukubi, a prehistoric pueblo midway between Payupki and Shupaulovi, also on the Middle mesa, was built probably by southern clans whose descendants form most of the present population of the Middle mesa villages.

Old Shongopovi lay in the foot-hills at the base of the Middle mesa, below the present pueblo of that name. This town was inhabited at the time of the Spanish advent, and near it was built a church the walls of which, up to a few years ago, served as a sheep corral. Its original inhabitants came from the Little Colorado valley.

The ruins of Old Mishongnovi are on the terrace below the present pueblo. Its walls are barely traceable. From its cemetery beautiful pottery, resembling that of Sikyatki, has been exhumed.

Some of the most important ruins of the Hopi country are situated on the rim of Antelope mesa, not far from Awatobi, and are remains of Keresan pueblos. Among these are Kawaika and Chakpa-

hu. In the same neighborhood are the ruins of Kokopki, once occupied by the Wood clan, originally from Jemez. North of the present Hopi mesas are ruins at Kishuba, where the Kachina clan once lived, and at Lengyanobi, the home of the Flute people. The ruins along the lower Little Colorado, near Black falls, known as Wukoki, and those called Homolobi, near Winslow, are likewise claimed by the Hopi as the homes of ancestral clans. Wukoki may have been inhabited by the Snake people, while the inhabitants of Homolobi were related to southern clans that went to Walpi and Zuñi.

Characteristics and customs.—The Hopi are rather small of stature, but muscular and agile. Both sexes have reddish-brown skin, high cheek-bones, straight broad nose, slanting eyes, and large mouths with gentle expression. As a rule the occiput exhibits cradle-board flattening (see *Artificial head deformation*). The proportion of albinos is large. The hair is usually straight and black, but in some individuals it is brownish and in others it is wavy. The hair of the men is commonly "banged" in front or cut in "terraces"; the long hair behind is gathered in a sort of short queue and tied at the neck. The matrons wear their hair in two coils which hang in front. On reaching puberty the girls dress their hair in whorls at the sides of the head, in imitation of the squash blossom, the symbol of fertility (see illustration). The women tend to corpulency and age rapidly; they are prolific, but the infant mortality is very great (see *Health and Disease*). Boys and girls usually have fine features, and the latter mature early, often being married at the age of 15 or 16 years. Bachelors and spinsters are rare. A few men dress as women and perform women's work.

In mental traits the Hopi are the equal of any Indian tribe. They possess a highly artistic sense, exhibited by their pottery, basketry, and weaving. They are industrious, imitative, keen in bargaining, have some inventive genius, and are quick of perception. Among themselves they are often merry, greatly appreciating jests and practical jokes. They rarely forget a kindness or an injury, and often act from impulse and in a childlike way. They are tractable, docile, hospitable, and frugal, and have always sought to be peaceable, as their tribal name indicates. They believe in witchcraft, and recognize many omens of good and bad.

The Hopi are monogamists, and as a rule are faithful in their marital relations. Murder is unknown, theft is rare, and lying is universally condemned. Children are respectful and obedient to

their elders and are never flogged except when ceremonially initiated as kachinas. From their earliest years they are taught industry and the necessity of leading upright lives.

The clothing of the Hopi men consists of a calico shirt and short pantaloons, and breechcloth, moccasins, and hair bands. Bracelets, necklaces of shell, turquoise, or silver, and earrings, are commonly worn.



HOPI MAIDEN. (MOONEY, PHOTO.)

The women wear a dark-blue woolen blanket of native weave, tied with an embroidered belt, and a calico manta or shawl over one shoulder; their moccasins, which are worn only occasionally, are made of ox-hide and buckskin, like those of the men, to which are attached leggings of the same material, but now often replaced by sheepskin. The ear-pendants of the women and girls consist of small wooden disks, ornamented with turquoise mosaic on one side. Small

children generally run about naked, and old men while working in the fields or taking part in ceremonies divest themselves of all clothing except the breechcloth.

The governing body of the Hopi is a council of hereditary clan elders and chiefs of religious fraternities. Among these officials there is recognized a speaker chief and a war chief, but there has never been a supreme chief of all the Hopi. Following ancient custom, various activities inhere in certain clans; for instance, one clan controls the warrior society, while another observes the sun and determines the calendar. Each pueblo has an hereditary village chief, who directs certain necessary communal work, such as the cleaning of springs, etc. There seems to be no punishment for crime except sorcery, to which, under Hopi law, all transgressions may be reduced. No punishment of a witch or wizard is known to have been inflicted at Walpi in recent years, but there are traditions of imprisonment and of the significant and mysterious disappearance of those accused of witchcraft in former times.

The Hopi possess a rich mythology and folklore, inherited from a remote past. They recognize a large number of supernatural beings, the identification of which is sometimes most difficult. Their mythology is poetic and highly imaginative, and their philosophy replete with inconsistency. Their songs and prayers, some of which are in foreign languages, as the Keresan and Tewa, are sometimes very beautiful. They have peculiar marriage customs, and elaborate rites in which children are dedicated to the sun. The bodies of the dead are sewed in blankets and deposited with food offerings among the rocks of the mesas. The Hopi believe in a future life in an underworld, but have no idea of future punishment. They smoke straight pipes in ceremonies, but on secular occasions prefer cigarettes of tobacco wrapped in corn-husks. They never invented an intoxicating drink, and until within recent years none of them had any desire for such. Although they have seasons of ceremonial gaming, they do not gamble; and they have no oaths, but many, especially among the elders, are garrulous and fond of gossip.

Maize being the basis of their subsistence, agriculture is the principal industry of the Hopi. On the average 2,500 acres are yearly planted in this cereal, the yield in 1904 being estimated at 25,000 bushels. Perhaps one-third of the annual crop is preserved in event of future failure through drought or other causes. There are also about 1,000 acres in peach orchards and 1,500 acres in beans, melons, squashes, pumpkins, onions, chile, sun-

flowers, etc. Cotton, wheat, and tobacco are also raised in small quantities, but in early times native cotton was extensively grown. In years of stress desert plants, which have always been utilized to some extent for food, form an important part of the diet.

The Hopi have of late become more or less pastoral. Flocks (officially estimated in 1904 at 56,000 sheep and 15,000 goats), acquired originally from the Spaniards, supply wool and skins. They own also about 1,500 head of cattle, and 4,350 horses, burros, and mules. Dogs, chickens, hogs, and turkeys are their only other domesticated animals. All small desert animals are eaten; formerly antelope, elk, and deer were captured by being driven into pitfalls or corrals. Communal rabbit hunts are common, the animals being killed with wooden clubs shaped like boomerangs (see *Rabbit sticks*). Prairie dogs are drowned out of their burrows, coyotes are caught in pitfalls made of stones, and small birds are captured in snares.

The Hopi are skilled in weaving, dyeing, and embroidering blankets, belts, and kilts. Their textile work is durable, and shows a great variety of weaves. The dark-blue blanket of the Hopi woman is an important article of commerce among the Pueblos, and their embroidered ceremonial blankets, sashes, and kilts made of cotton have a ready sale among neighboring tribes. Although the Hopi ceramic art has somewhat deteriorated in modern times, fair pottery is still made among the people of Hano, where one family has revived the superior art of the earlier villagers. They weave basketry in a great variety of ways at the Middle Mesa pueblos and in Oraibi; but, with the exception of the familiar sacred-meal plaques, which are well made and brightly colored, the workmanship is crude. The Hopi are clever in making masks and other religious paraphernalia from hides, and excel in carving and painting dolls, representing kachinas, which are adorned with bright feathers and cloth. They likewise manufacture mechanical toys, which are exhibited in some of their dramatic entertainments. Nowhere among the aborigines of North America are the Hopi excelled in dramaturgic exhibitions, in some of which their imitations of birds and other animals are marvelously realistic.

The Hopi language is classified as Shoshonean; but, according to Gatschet, it "seems to contain many archaic words and forms not encountered in the other dialects, and many vocables of its own." The published vocabularies are very limited, and comparatively little is known of the grammatical structure of the lan-

guage; but it is evident that it contains many words of Keresan, Tewa, Pima, Zuni, Ute, Navaho, and Apache derivation. As among other Southwestern tribes a number of words are modified Spanish, as those for horse, sheep, melon, and the names for other intrusive articles and objects. Slight dialectic differences are noticeable in the speech of Oraibi and Walpi, but the language of the other pueblos is practically uniform. The Hopi language is melodious and the enunciation clear. The speech of the people of Awatobi is said to have had a nasal intonation, while the Oraibi speak drawlingly. Although they accompany their speech with gestures, few of the Hopi understand the sign language. The Keresan people have furnished many songs, with their words, and Zuni and Pima songs have also been introduced. Some of the prayers also have archaic Tanoan or Keresan words.

The Hopi are preëminently a religious people, much of their time, especially in winter, being devoted to ceremonies for rain and the growth of crops. Their mythology is a polytheism largely tinged with ancestor worship and permeated with fetishism. They originally had no conception of a great spirit corresponding to God, nor were they ever monotheists; and, although they have accepted the teachings of Christian missionaries, these have not had the effect of altering their primitive beliefs. Their greatest gods are deified nature powers, as the Mother Earth and the Sky god—the former mother, and the latter father, of the races of men and of marvelous animals, which are conceived of as closely allied.

The earth is spoken of as having always existed. In Hopi mythology the human race was not created, but generated from the earth, from which man emerged through an opening called the *sipapu*, now typified by the Grand canyon of the Colorado. The dead are supposed to return to the underworld. The Sky Father and the Earth Mother have many names and are personated in many ways; the latter is represented by a spider; the former by a bird—a hawk or an eagle. Such names as Fire god, Germ god, and others are attributive designations of the great male powers of nature, or its male generative principle. All supernatural beings are supposed to influence the rain and consequently the growth of crops. Every clan religion exhibits strong ancestral worship, in which a male and a female ancestral tutelary of the clan, called by a distinctive clan name, is preëminent. The Great Horned or Plumed Serpent, a form of sky god, derived from the S., and introduced by the Patki and other southern clans, is prominent in sun

ceremonies. The number of subordinate supernatural personages is almost unlimited. These are known as "kachinas," a term referring to the magic power inherent in every natural object for good or for bad. Many of these kachinas are personations of clan ancestors, others are simply beings of unknown relationship but endowed with magic powers. Each kachina possesses individual characteristics, and is represented in at least six different symbolic colors. The world-quarters, or six cardinal points, play an important rôle in Hopi mythology and ritual. Fetishes, amulets, charms, and mascots are commonly used to insure luck in daily occupations, and for health and success in hunting, racing, gaming, and secular performances. The Hopi cere-

ing generally devoted to a special public ceremony or "dance." Every great festival is held under the auspices of a special

are the Snake, Antelope, Flute, Sun, Lala-kontu, Owakultu, Mamzrautu, Kachina, Tataukyamu, Wuwuchimtu, Aaltu, Kwakwautu, and Kalektaka. There are also other organized priesthoods, as the Yaya and the Poshwypkia, whose functions are mainly those of doctors or healers. Several ancient priesthoods, known by the names Koyimsi, Paiakyamu, and Chukuwypkia, function as clowns or fun-makers during the sacred dances of the Kachinas. The ceremonial year is divided into two parts, every great ceremony having a major and a minor performance occurring about 6 months apart; and every 4 years, when initiations occur, most ceremonies are celebrated in extenso. The so-called Snake and Flute dances are performed biennially at all the pueblos except Sichomovi and Hano, and alternate with each other. Ceremonies are also divided into those with masked and those with unmasked participants, the former, designated kachinas, extending from January to July, the latter occurring in the remaining months of the year. The chief of each fraternity has a badge of his office and conducts both the secret and the open features of the ceremony. The fetishes and idols used in the sacred rites are owned by the priesthood and are arranged by its chief in temporary altars (q. v.), in front of which dry-paintings (q. v.) are made. The Hopi ritual is extraordinarily complex and time-consuming, and the paraphernalia required

is extensive. Although the Hopi cultus has become highly modified by a semi-arid environment, it consisted originally of ancestor worship, embracing worship of the great powers of nature—sky, sun, moon, fire, rain, and earth. A confusion of effect and cause and an elaboration of the doctrine of signatures pervade all their rites, which in the main may be regarded as sympathetic magic.

Consult Dorsey and Voth in the publications of the Field Columbian Museum; Fewkes in Reports of the Bureau of American Ethnology and in various papers in the American Anthropologist, the Journal of American Folk-lore, and the Journal of American Ethnology and Archaeology; Mindeleff in 8th Rep. B. A. E., 1891. See *Pueblos, Shoshonean*, and the pueblos above named. (J. W. F.)

A-ar-ke.—White, MS. Hist. Apaches, B. A. E., 1875 (Apache name). **Ah-mo-kái.**—Eaton in Schoolcraft, Ind. Tribes, iv, 221, 1854 (Zuñi name). **Ai-yah-kin-nee.**—Ibid., 220 (Navaho name). **Alo-qui.**—Escalante (1775-1776) quoted by Bancroft, Ariz. and N. Mex., 185, 1889. **Amaques.**—Short, N. Am. of Antiq., 332, 1880 (wrong identification). **Amaqui.**—Ibid. **A'moekwikwe.**—ten Kate, Reizen in N. Am., 264, 1885 ('smallpox-folk': Zuñi name). **A-mo-kini.**—Bowman in Ind. Aff. Rep., 136, 1884 (Zuñi name; 'kini'=kwe, 'people'). **A-mo-kwi.**—Vandever in Ind. Aff. Rep., 168, 1890 (Zuñi name). **A'-mu-kwi-kwe.**—ten Kate, Synonymie, 7, 1884 ('smallpox people': Zuñi name). **Asay.**—Bustamante and Gallegos (1582) in Doc. Inéd., xv, 86, 1871 (also Osay, p. 93). **Bokeai.**—Hodge, field notes, B. A. E., 1895 (Sandia Tigua name). **Buhk'hérk.**—Ibid. (Isleta Tigua name for Tusayan). **Búkin.**—Ibid. (Isleta name for the people). **Chinouns.**—Hoffman in Bull. Soc. d'Anthrop. Paris, 206, 1883 (= 'Moquis de l'Arizona'). **Cí-nyu-múh.**—Fewkes in Jour. Am. Folk-lore, v, 33, 1892 ('people': own name; c=sh). **Cummoa-qui.**—Viceroy Monterey (ca. 1602) in Doc. Inéd., xvi, 60, 1871. **Cummoqui.**—Viceroy Monterey cited by Duro, Don Diego de Peñalosa, 24, 1882. **E-ar-ke.**—White, Apache Names of Ind. Tribes, MS., B. A. E., 2, n. d. (= 'live high up on top of the mesas': Apache name). **Eyakini diné.**—Gatschet, MS., B. A. E. (Navaho name). **Hape-ka.**—Hodge, Arizona, 169, 1877 (= Hépekya-kwe, 'excrement people': a Zuñi name). **Hapitus.**—Bowman in Ind. Aff. Rep., 136, 1884 (given as their own name). **Ho-pees.**—Dellenbaugh in Bull. Buffalo Soc. Nat. Sci., 170, 1877 ('our people': own name). **Hopi.**—Fewkes in Am. Anthropol., v, 9, 1892. **Hopii.**—Bourke, Moquis of Ariz., 117, 1884 (own name). **Hopite.**—ten Kate, Reizen in N. Am., 259, 1885 ('the good ones?': own name). **Hópitá.**—Ibid. **Hopituh.**—Mindeleff in 8th Rep. B. A. E., 17, 1891 (own name). **Hó-pi-túh-ci'-nu-múh.**—Fewkes in Am. Anthropol., v, 9, 1892 ('peaceful people': own name; c=sh). **Hó-pi-túh-ci'-nyu-múh.**—Fewkes in Jour. Am. Folk-lore, v, 33, 1892. **Ho-pi-tuh-lei-nyu-muh.**—Donaldson, Moqui Pueblo Inds., 13, 1893 (misprint). **Húpi.**—Lummis quoted by Donaldson, ibid., 71. **Joso.**—Fewkes in 19th Rep. B. A. E., 612, 1900 (Tewa name). **Khoso.**—Hodge cited in 17th Rep. B. A. E., 642, 1898 (Santa Clara name). **Koco.**—Fewkes in 17th Rep. B. A. E., 642, 1898 (Hano Tewa name; c=sh). **Koso.**—Ibid. **K'o-so-o.**—Hodge, field notes, B. A. E., 1895 (San Ildefonso Tewa name). **Maastoetsjkwe.**—ten Kate, Reizen in N. Am., 260, 1885 ('the land of Másawé,' god of the earth: given as the name of their country). **Macueques.**—Arricivita, Cronica Seráfica, II, 424, 1792 (probably identical). **Magui.**—Ten Broeck in Schoolcraft, Ind. Tribes, iv, 81, 1854 (misprint). **Makis.**—Bowman in Ind. Aff. Rep., 136, 1884. **Maqui.**—Venegas, Hist. Cal., II, 194, 1759. **Mastute'-kwe.**—ten Kate, Synonymie, 6, 1884 ('the

country of Ma-sa-wé': given as the Hopi name for their country). **Mawkeys**.—Bartlett in Trans. Am. Ethnol. Soc., II, 17, 1848; Squier in Am. Review, 523, Nov. 1848 (traders' corruption of 'Moqui'). **Miqui**.—Johnston in Emory, Recon., 569, 1848. **Mocas**.—Schoolcraft, Ind. Tribes, I, 561, 1851. **Mochi**.—Clavijero, Storia della California, map, 1789. **Mochies**.—Calhoun (1849) in Cal. Mess. and Corresp., 221, 1850. **Mogeris**.—Ruxton misquoted by Simpson, Report, 57, 1850. **Mogin**.—Wilkins (1859) in H. R. Ex. Doc. 69, 36th Cong., 1st sess., 6, 1860 (misprint). **Mogui**.—Ogilby, America, map, 1671. **Mohace**.—Espejo (1583) in Doc. Inéd., xv, 119, 1871. **Mohoce**.—Ibid. **Mohóce**.—Oñate (1598), *ibid.*, xvi, 307, 1871. **Mohoqui**.—Ibid., 115. **Mohotze**.—Hakluyt, Voyages, 462, 1600. **Moke**.—Gatschet in Mag. Am. Hist., 260, 1882. **Mokee**.—Pattie, Pers. Narr., 91, 1833. **Moki**.—Hervas, Idea dell' Universo, xvii, 76, 1784. **Monkey Indians**.—Wilkes, U. S. Expl. Exped., iv, 472, 1845. **Monquoi**.—Prichard, Physical Hist. Mankind, v, 430, 1847. **Moqui**.—Zarate-Salmeron (ca. 1629), Relacion in Land of Sunshine, 48, Dec. 1899. **Mo-o-tzá**.—Bandelier in Jour. Am. Ethnol. and Archæol., III, 67, 1892 (Keresan name). **Moq**.—Saldivar (1618) quoted by Prince, N. Mex., 176, 1883. **Moqui**.—ten Kate, Reizen in N. Am., 260, 1885 (misprint). **Moqua**.—Palmer in Am. Nat., xii, 310, 1878. **Moques**.—Blaeu, Atlas, xii, 62, 1667. **Moqui**.—Benavides, Memorial, 33, 1630. **Moquian Pueblos**.—Shufeldt, Ind. Types of Beauty, 14, 1891. **Moquinas**.—Villa-Señor, Teatro Am., pt. 2, 426, 1748. **Moquinos**.—Kino (1697) in Doc. Hist. Mex., 4th s., I, 285, 1856; Rivera, Diario, leg. 950, 1736. **Moquins**.—Poston in Ind. Aff. Rep. 1863, 388, 1864. **Moquitch**.—Barber in Am. Nat., II, 593, 1877 (Ute name). **Moquois**.—Holmes in 10th Rep. Hayden Surv., 403, 1878. **Moquy**.—Duro, Don Diego de Peñalosa, 63, 1882. **Morqui**.—Hoffman in Jour. Anthropol. Inst., ix, 465, 1880. **Mósi**.—Hodge, field notes, B. A. E., 1895 (Laguna name for Tusayan). **Mósiha**.—Ibid. (Laguna name for the Hopi). **Mosquies**.—Calhoun in Ind. Aff. Rep., 65, 1850. **Mó-ts**.—Hodge, field notes, B. A. E., 1895 (Acoma name for the Hopi). **Mo'-tsi**.—Ibid. (Cochiti name). **Mouguis**.—Taylor in Cal. Farmer, May 18, 1860. **Moxi**.—Palou, Relacion Hist., 251, 1787. **Muca**.—Garcés cited by Escudero, Noticias Estad. de Chihuahua, 228, 1834. **Mu-gua**.—Bandelier, Gilded Man, 149, 1893 (misprint). **Mú-ké**.—Corbusier, Yavapai MS. vocab., B. A. E., 27, 1873-75 (Yavapai name). **Munchies**.—Sage, Scenes in Rocky Mts., 198, 1846. **Muqui**.—Garcés (1775-76) cited by Bancroft, Ariz. and N. Mex., 137, 395, 1889. **Opii**.—Bourke, Moquis of Ariz., 117, 1884 (given as their own name). **Osaij**.—Bandelier in Jour. Am. Ethnol. and Archæol., III, 62, 1892 (misprint of the following). **Osay**.—Bustamante and Gallegos (1582) in Doc. Inéd., xv, 93, 1871 (also Asay, p. 86). **Pokkenvolk**.—ten Kate, Reizen in N. Am., 264, 1885 (Dutch: 'smallpox-folk,' trans. of Zúñi name; see *A'moek-wikwe*, above). **Shē-noma**.—Gatschet in Wheeler Surv. Rep., VII, 412, 1879 (trans., 'towns people'). **Shinome**.—ten Kate, Reizen in N. Am., 259, 1885 (Shinumo, or). **Shi-nu-mos**.—Powell in Scribner's Mag., 202, 212, 1875 (own name: trans., 'we, the wise'). **Shumi**.—Bourke, Moquis of Ariz., 118, 1884 (given as the sacred name for themselves). **Ta-sa-ün**.—Vandever in Ind. Aff. Rep., 168, 1890 ('the place of isolated buttes': Navaho name of surrounding country). **Tesayan**.—Prince, N. Mex., 125, 1883. **Tonteac**.—Sanson, L'Amérique, 30, 1657. **Tonteaca**.—Mota-Padilla, Hist. de la Conquista, 111, 1742. **Tontontecac**.—Wytfliet, Hist. des Indes, map, 66-67, 1605. **Topin-keua**.—Cushing cited by Bandelier in Archæol. Inst. Papers, IV, 368, 1892 (or Topin-teua; given as the Zúñi name of which 'Totontecac' is a corruption). **Top-in-te-ua**.—Bandelier, *ibid.*, v, 175, 1890; IV, 368, 1892. **Totanteac**.—Marcos de Niça (1539) in Hakluyt, Voy., 443, 1600 (misprint). **Totontecac**.—Ibid., 440; Coronado (1540), *ibid.*, 452 (see Bandelier in Arch. Inst. Papers, III, 114; v, 175, 1890). **Toton-teal**.—Loew (1875) in Wheeler Surv. Rep., VII, 333, 1879 (misprint). **Totontoac**.—Alarcon (1540) in Ternaux-Compans, Voy., IX, 315, 1838. **Totôteac**.—Visscher, America Nova Descr., first map, 1601. **Tuacan**.—Writer of 1542 in Smith, Collec. Doc. Fla.,

I, 149, 1857. **Tucano**.—Coronado (1542) in Hakluyt, Voy., III, 453, 1600. **Tucayan**.—Castaneda (ca. 1565) in Ternaux-Compans, Voy., IX, 181, 1838; Jaramillo, *ibid.*, 370. **Tuchano**.—Zaltieri, map (1566) in Winsor, Hist. Am., II, 451, 1886; Wytfliet, Hist. des Indes, map, 114-116, 1605. **Tusan**.—Coronado (1540) quoted by Bancroft, Ariz. and N. Mex., 46, 137, 1889. **Tusayan**.—Castaneda (ca. 1565) in Ternaux-Compans, Voy., IX, 58, 1838. **Tusayan Moqui**.—Bandelier in Arch. Inst. Papers, III, 115, 1890. **Tu-se-an**.—Bowman in Ind. Aff. Rep., 136, 1884 (said to be the Navaho name for the Rocky mts.). **Tusyan**.—Stevenson in 2d Rep. B. A. E., 328, 1883. **Tuzan**.—Coronado (1540) in Doc. Inéd., XIV, 320, 1870. **Usaya**.—Bandelier in Arch. Inst. Papers, v, 170, 1890 (or Usayan; 'names given anciently by the Zúñis to the principal pueblos of Moqui'). **Usaya-kue**.—Ibid., 115 (= 'people of Usaya,' the Zúñi name of 'two of the largest Moqui villages'; hence T-usayan). **Usayan**.—Ibid., 170. **Welsh Indians**.—Prichard, Phys. Hist. Mankind, v, 431, 1847. **White Indians**.—Sage, Scenes in Rocky Mts., 198, 1846. **Whiwnai**.—Hodge, field notes, B. A. E., 1895 (Sandia Tigua name).

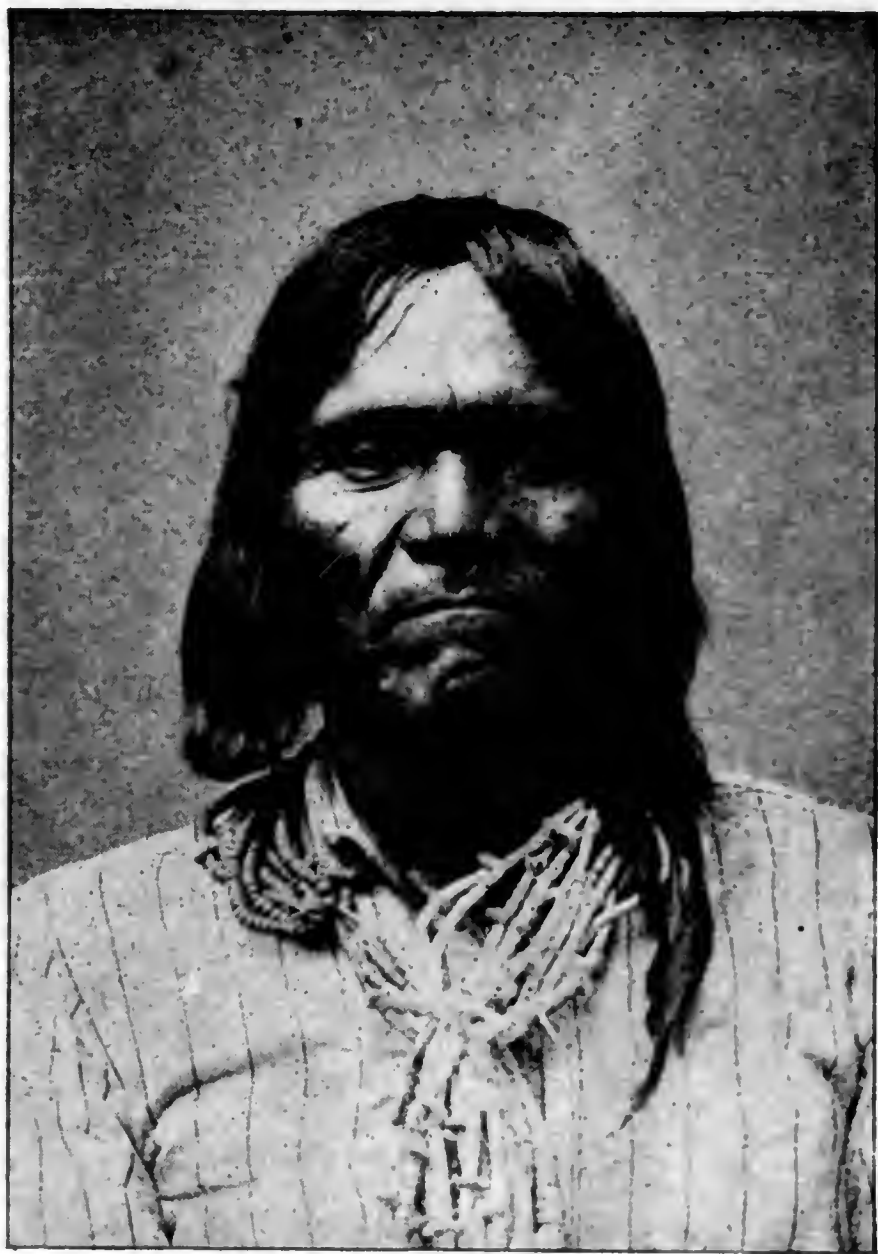
Hopkins, Sarah. See *Winnemucca*.

Hopnis, Hopnuts. See *Hobnuts*.

Hopocan ('[tobacco] pipe'). A Delaware chief, known to the whites as Captain Pipe, and after 1763 among his people as Konieschguanokee ('Maker of Daylight'). An hereditary sachem of the Wolf division of the Delawares, he was war chief of the tribe. He was also prominent in council, having a reputation for wisdom and a remarkable gift of oratory. In the French war he fought against the English with courage and skill. He was present at the conference with Geo. Croghan at Ft Pitt in 1759, and in 1763 or 1764 tried to take the fort by strategem, but failed, and was captured. After peace was concluded he settled with his clan on upper Muskingum r., Ohio, and in 1771 sent a "speech" to Gov. Penn. He attended the councils of the tribe at the Turtle village and at Ft Pitt until the Revolutionary war broke out, when he accepted British pay and fought the Americans and the friendly Indians, but told the British commander at Detroit that he would not act savagely toward the whites, having no interest in the quarrel, save to procure subsistence for his people, and expecting that when the English made peace with the colonists the Indians would be punished for any excesses that they committed. Col. William Crawford, however, in retaliation for the massacre of Moravian Indians by a party of white men, was put to torture when he fell into Captain Pipe's hands after the ignominious rout of his regiment of volunteers near the upper Sandusky in May,

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Oraibi (*owa* 'rock,' *obi* 'place': 'place of the rock'). The largest and most important of the villages of the Hopi (q. v.), in N. E. Arizona. In 1629 it became the seat of the Spanish Franciscan mis-

sion of San Francisco, which was destroyed in the Pueblo revolt of 1680, the church being reduced to ashes and the two Spanish missionaries killed. During this time the pueblo of Walpi was a visita of Oraibi. Before the mission period Oraibi was reported to contain 14,000 inhabitants, but its population was then greatly reduced, owing to the ravages of a pestilence. Present population about 750. The people of Oraibi are far more conservative in their attitude toward the whites than the other Hopi, an element in the tribe being strongly opposed to civilization. Refusal to permit their children to be taken and entered in schools has been the cause of two recent uprisings, but no blood was shed. As a result of the last difficulty, in 1906, a number



ORAIBI MAN

of the Oraibi conservatives were made prisoners of war and confined at Camp Huachuca, Ariz. Moenkapi is an Oraibi farming village. For a description of the architecture of Oraibi, see Mindeleff in 8th Rep. B. A. E., 76, 1891.

Areibe.—McCook (1891) in Donaldson, Moqui Pueblo Inds., 37, 1893. **Craybe.**—Hodge, Arizona, map, 1877 (misprint). **Espeleta.**—Alcedo, Dic.-Geog., II, 92, 1787 (doubtless in allusion to Fray José de Espeleta, killed at Oraibi in 1680). **Muca.**—Garcés (1776), Diary, 395, 1900 (given as the Zuñi name). **Musquins.**—Ten Broeck in Schoolcraft, Ind. Tribes, IV, 87, 1854 (Mexican name for). **Musquint.**—Ten Broeck misquoted by Donaldson, Moqui Pueblo Inds., 14, 1893. **Naybé.**—Oñate misquoted by Bancroft, Ariz. and N. Mex., 137, 1889. **Naybí.**—Oñate (1598) in Doc. Inéd., XVI, 137, 1871. **Olalla.**—Ibid., 207 (doubtless Oraibi; mentioned as the largest pueblo). **Orabi.**—Keam and Scott in Donaldson, Moqui Pueblo Inds., 14, 1893. **Oraiba.**—Browne, Apache Country, 290, 1869. **Oraibe.**—Cortez (1799)

in Pac. R. R. Rep., III, pt. 3, 121, 1856. **Oraibi.**—Vetancurt (1692), Menolog. Fran., 212, 1871. **Oraiby.**—Powell in H. R. Misc. Doc. 173, 42d Cong., 2d sess., 11, 1872. **Oraiva.**—Taylor in Cal. Farmer, June 19, 1863. **Oraivaz.**—Ten Broeck in Schoolcraft, Ind. Tribes, IV, 87, 1854. **Oraive.**—Garcés (1775-6) quoted by Bancroft, Ariz. and N. Mex., 137, 395, 1889. **Oraivi.**—De l'Isle, Carte Mexique et Floride, 1703. **Orambe.**—Bandelier in Arch. Inst. Papers, IV, 369, 1892 (misprint). **Orante.**—Escudero, Not. de Chihuahua, 231, 1834 (probably identical). **Orawi.**—Senex, Map, 1710. **Oraybe.**—Villa Señor, Teatro Am., II, 425, 1748. **Oraybi.**—Vargas (1692) quoted by Davis, Span. Conq. N. Mex., 367, 1869. **Orayha.**—Disturnell, Map Méjico, 1846. **Orayve.**—Alcedo, Dic.-Geog., III, 246, 1788. **Orayvee.**—Eastman, map in Schoolcraft, Ind. Tr., IV, 24, 1854. **Orayvi.**—D'Anville, Map Am. Sept., 1746. **Orayxa.**—Ruxton, Adventures, 195, 1848. **Orehbe.**—Keane in Stanford, Compend., 527, 1877. **Oreiba.**—Goodman in Ind. Aff. Rep., 997, 1893. **O-rey-be.**—Palmer, ibid., 133, 1870. **Oriabe.**—Clark and Zuck in Donaldson, Moqui Pueblo Inds., 14, 1893. **Oribas.**—Vandever in Ind. Aff. Rep., 262, 1889. **Oribe.**—Platt, Karte Nord-America, 1861. **Oribi.**—Carson (1863) in Donaldson, Moqui Pueblo Inds., 34, 1893. **Oriva.**—Schoolcraft, Ind. Tribes, I, 519, 1853. **Orribies.**—Irvine in Ind. Aff. Rep., 160, 1877. **Oryina.**—French, Hist. Coll., La., II, 175, 1875. **Osaybe.**—Bourke in Proc. Am. Antiq. Soc., n. s., I, 244, 1881 (misprint). **Osoli.**—Arrowsmith, Map N. A., 1795, ed. 1814 (possibly identical). **O-zái.**—Stevens, MS., B. A. E., 1879 (Navaho name; corrupted from Oraibi). **Ozi.**—Eaton in Schoolcraft, Ind. Tribes, IV, 220, 1854 (Navaho name). **Rio grande de espeleta.**—Villa-Señor, Teatro Am., II, 425, 1748. **San Francisco de Oraibe.**—Bancroft, Ariz. and N. Mex., 349, 1889. **San Francisco de Oraybe.**—Vetancurt (1692) in Teatro Am., III, 321, 1871. **San Miguel Oraybi.**—Bancroft, Ariz. and N. Mex., 173, 1889. **U-lè-ò-wà.**—Whipple, Pac. R. R. Rep., III, pt. 3, 13, 1856 (Zuñi name). **Yabipai Muca.**—Garcés (1776), Diary, 444, 1900 (or Oraibe). **Yavipai muca oraive.**—Garcés (1775-6) quoted by Orozco y Berra, Geog., 41, 1864.



TRUE INDIAN TYPES—ZUNI, ARIZONA



TRUE INDIAN TYPES—HOPI MAN, ARIZONA

Tom Redman

March 10, 1910

in Carthage, Missouri, on the 20th instant. Although Mr. Hall was 83 years of age, up to two weeks before his death he was perfectly healthy, but a bad case of grippe contracted at that time did its deadly work in a little while. Father and Mother Hall, as they were lovingly called by all who knew them at Sherman, were here at the inauguration of the school and remained several months and entwined themselves in the hearts of both employees and pupils, whom they both loved very much. Father Hall was an interested reader of THE BULLETIN and was always anxious for its arrival and read it thoroughly before laying it down. We extend to his beloved wife and family our sincere and heartfelt sympathies.

HOW THE TURKEY AND COYOTE BECAME ENEMIES.

BY JOHN POSEYESVA (HOPI), SEVENTH GRADE.

A LONG TIME AGO a turkey and a coyote lived in the woods near each other; so they were good friends. The turkey had two children. One day she went into the woods and found a kind of white paint. The next day she painted her children, made an oven in the ground, and built a fire inside of it. When it was red hot she put her two children in and baked them. All that night they remained in the oven, and when the turkey took them out the next morning they were baked fine. Then she went over and invited the coyote to come and eat with her. So the coyote came, and the turkey asked her to be careful not to bite any of the bones. The coyote was polite and very careful not to chew up the littlest bone. After her company had gone the turkey gathered up the bones in a basket, went out of doors and sang a song. At the end of the song she threw the bones up in the air, and there they turned into turkeys again, much prettier than before. In a few days the coyote was visiting her friend again, and she asked the turkey why her children were so pretty. The turkey told her what she had done; so the coyote made up her mind to try the same thing. She went home, painted her four children, and did all the

other things just as she had been told. The next morning the coyote went to the turkey's house and invited them over to a feast. After the coyote had gone home the turkey told her children to bite one bone when the coyote was not looking and as soon as they had done this to leave and go north to their uncle, the deer. The little turkeys bit the bone as their mother had said. After they had gone the turkey went back to her house, locked all the doors and followed them. When she was left alone the coyote gathered up the bones and did just what her friend had told her, but when she threw them in the air nothing happened. She tried and tried, but she never got her children back. She examined the bones and found two broken. This made her very angry. She went to find the turkey, and the coyote has been looking for turkeys ever since.

"He is Risen."

ON last Sunday morning at St. Thomas's Chapel Father McGrath preached to the boys and girls of Sherman on the text "He is risen; He is not here: behold the place where they laid Him" (Mark 16:6). After wishing the children a happy Easter he gave a very instructive talk on the above text. He said: "But a little while ago the eyes of the church were filled with tears and fixed upon the figure of the dead Christ, but today her tears are tears of joy and she is glad of heart because He has arisen from the dead. But a little while ago and sin had done its worst. It had arisen against God and as far as man could see had conquered, and He that was sinless lay dead amongst the people. But for our blessed Lord the hour that seemed to be the hour of defeat was the hour of victory. Death, whose awful hand beckons men silently away from the paths of their ambitions, was to Him the occasion of His greatest glory, and the grave that hides away our hopes and designs was to Him the beginning of everlasting honor." Then Father McGrath showed the children in what spirit they should celebrate the day and pointed out how our Lord's resurrection is the cause and the model of our future resurrection.

A HOPI LEGEND

DINAH MCCLEAN

Once there lived a coyote and a snake near each other. They were always good friends, and very often invited one another to dinner.

The coyote went into the woods looking for something to eat, her pantry being empty. She told her children where she was going and what she was going for, and that if she was successful she would invite her friend the snake to dinner.

When she had gone into the woods the snake came, not finding her at home, decided to harm the little coyotes while their mother was away. He went into the house and bit every one of the children. He then started in pursuit of the mother, but of course he could not travel as fast as the coyote. Soon he met a coyote whom he took to be his friend, but it was not.

So he went on and soon came to a spring and was very glad for he was thirsty. After he had drunk his fill he sat down to rest, and while there his friend the coyote came up and asked him what he was doing there. The snake said he was looking for her. The coyote then asked him if he saw her children before he came away, and the snake said that he did, and that they were all well and happy.

They started off together for their home. The sun was almost down, and as the snake was moving very slowly the coyote left him far behind and went on. She told the snake that she would wait for him at some convenient place.

On her way she met a coyote who told her what had happened to her children while she was away from home.

She hurried home as fast as she could and there found her children all dead from the snake bites. She thought perhaps they had been fighting each other and had been killed in this way. She went over to the snake's house to find out if he knew anything about the trouble and how it was done. The snake had not returned when she got there, so she went to meet him. She told the snake what had happened to her children, to which statement the snake said that he was sorry but could not help it. The coyote tried to appeal to the snake's sympathy but could not.

The snake really was glad and way down in his heart he was laughing while the coyote was crying. The snake never did tell the coyote how her children were killed.

The coyote then asked for something to eat, but when it was placed before her she could not eat it for it did not taste right.

She became very angry at the snake and tried to do him injury. She invited the snake and the little ones over to see her children. They ac-

cepted. When all the little snakes were gathered in a circle around the little dead Coyotes the two Coyotes rushed upon them and killed all the little snakes. This is why all snakes are hated and called treacherous and today the Coyotes are friendless and sly.

LOYOLA COLLEGE WINS

In a game replete with thrills in everyning, the Loyola College nine of Los Angeles fought a uphill battle against the Braves last Saturday afternoon. The visitors overcame a lead and won out in the ninth 4 to 3. The Loyola boys are good players and gentlemanly fellows. We hope to see them in our football schedule.

COMMENCEMENT

Sunday, May 7

3:30 P.M. Band Concert
8:00 P.M. Baccalaureate Service

Monday, May 8

Registration of Alumni and
1:00 to 4:00 P.M. Inspection
8:00 P.M. School Play

Tuesday, May 9

9:30 A.M. Field Sports
1:30 P.M. Basketball
8:00 P.M. Social Party

Wednesday, May 10

9:30 A.M. Competitions
2:30 P.M. Meeting
8:00 P.M. Commencement

Thursday, May 11

8:30 A.M. School

A great many addresses, it is expected there are many invitations, if possible

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Photograph by Frederick I. Monsen

THREE LITTLE MAIDS AWAY FROM SCHOOL: HOPI INDIANS, ARIZONA

The white man is proud of his juvenile courts; the Hopi red man is proud that he has no need for such institutions. A Hopi father considers it an essential duty to teach his children to abhor lying and stealing, to respect and obey their elders, and to be self-supporting.



Photograph by Frederick I. Monsen.

AN OLD WAR CAPTAIN OF LAGUNA PUEBLO, NEW MEXICO

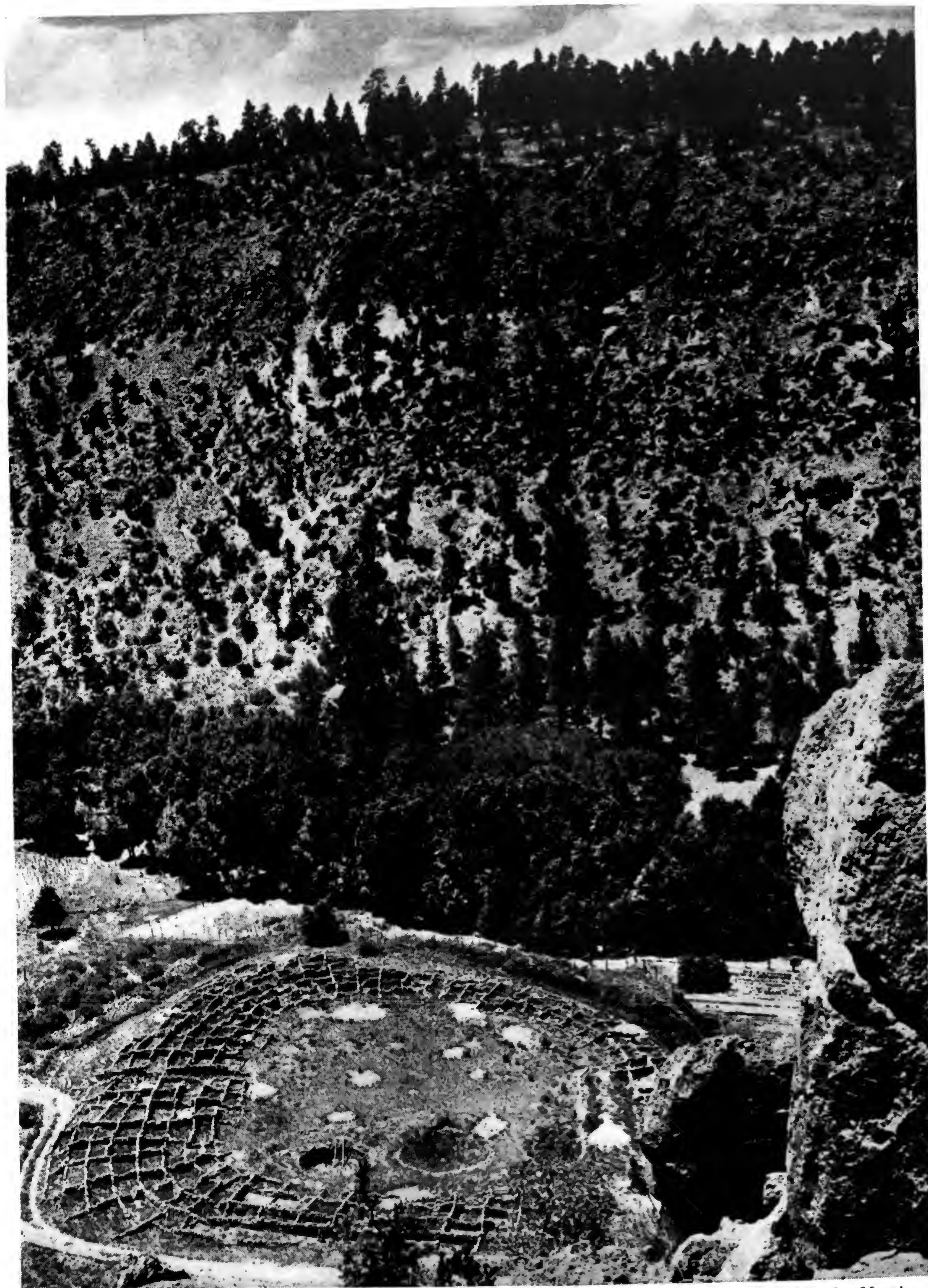
The bow and arrow today are relics of bitter tribal wars of long ago. A more potent mace is a cane, prized by many council chiefs, who hold this symbol of prestige because of a visit to the "Great White Father" in Washington. Some of these canes have been handed down from patriarchs who made the cross-continent journey during Lincoln's administration.



Photograph by Charles Martin

HOPI POTTERS OF ARIZONA ENGAGED IN AN ART THAT SURVIVES THE CENTURIES

Compared with these Indian workers of 1921, Cape Cod fishermen are followers of an infant American industry. Ceramics have more than an esthetic significance. Pottery making, for example, is indicative of a pueblo people, for the ware is too fragile for nomad use.



Photograph by Charles Martin

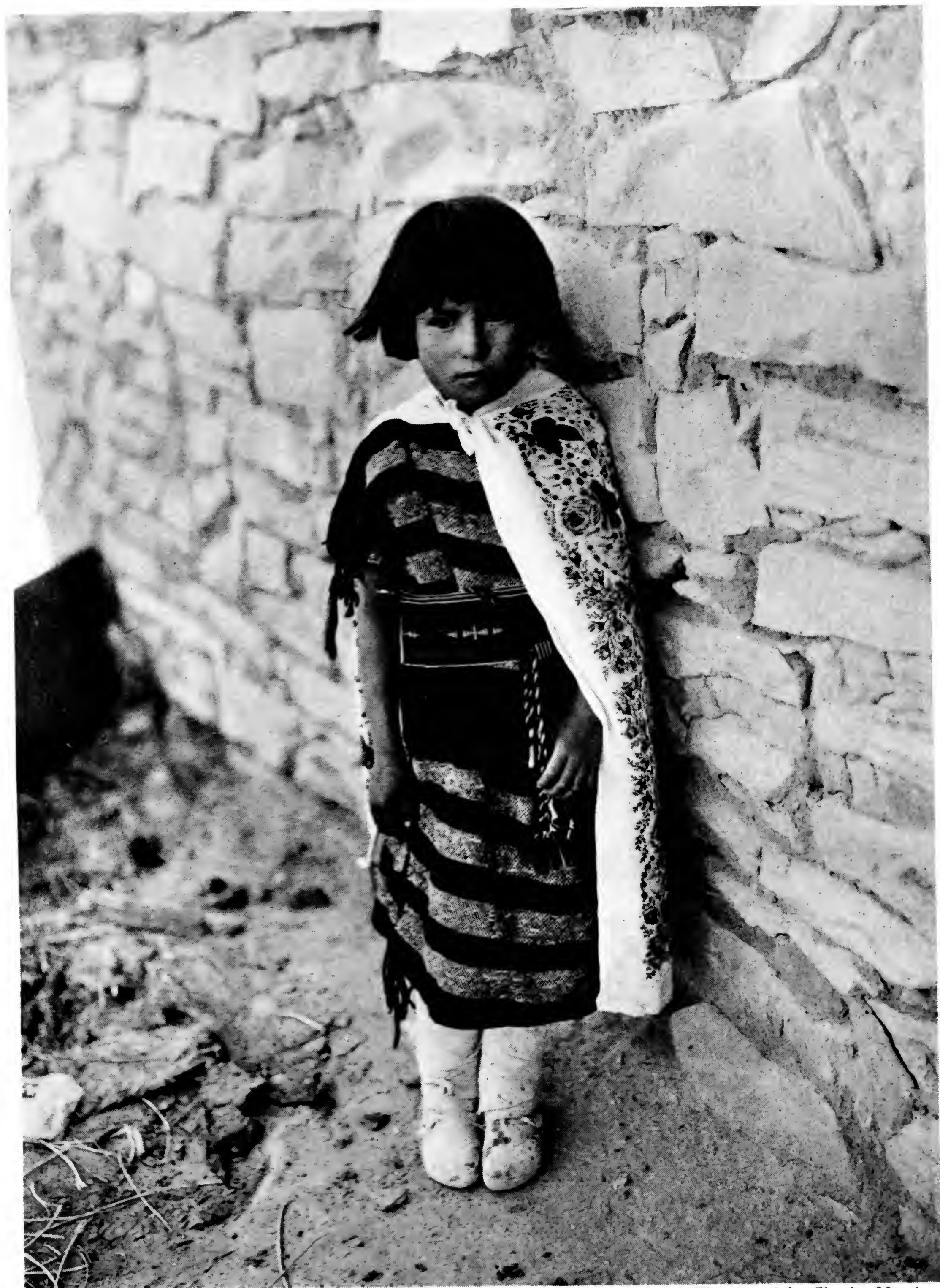
EL RITO DE LES FRIJOLAS (LITTLE CANYON OF THE BEANS): NEW MEXICO

The honeycomb circlet in the foreground is the pueblo ruin of Tyuonyi. This photograph was taken from the top of a cliff along whose base for three miles stretches a series of "talus pueblos," a type of dwelling also found in Chaco Canyon (see text, page 640).



Photograph by Frederick I. Mosen

THE PAINTED DESERT: ARIZONA



Photograph by Charles Martin

GIRL OF ORAIBI, THE METROPOLIS OF THE HOPI

Among the Hopi, famous for their snake dances, skill in weaving, dyeing and embroidery, and complex mythology, may be found lore which will provide clues to the Chaco Canyon people.



Photograph by Charles Martin

WHERE NATURE UPSET HER PAINT-POT: CANYON DE CHELLY

Bright red sandstone cliffs, piercing the sky to heights ranging between that of the Washington Monument and of the Eiffel Tower, sheltered a prehistoric people, probably of the same general period as those of Chaco Canyon. This most brilliantly colored of all the canyons of the Southwest lies in the heart of the Navajo Desert, northeastern Arizona.



HOPI BOYS OF WALPI, ARIZONA

Photograph by Frederick I. Monsen

Walpi has a cliff-top location comparable to the monasteries of Meteora, Greece. Climbing along a steep trail, where ladders formerly had to be used at some stages, has developed a lithe, agile people. Hopi children are among the handsomest of the Pueblo Indians, though their symmetry sometimes is marred when their heads have been flattened by the cradle-board.

MUSEUM NOTES



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THE HOPI CRAFTSMAN

History

From prehistoric times the Hopi craftsman has been a skilled worker in the civilized arts of pottery, basketry and weaving. In his ruined ancestral villages we find beautiful examples of the potter's art and cotton textiles of fine quality—patterns woven with color, patterns on fine cotton cloth, sometimes produced by a "tie and dye" method. Beautiful sandals, medicine bags, etc., and ornaments of shell, stone and turquoise were made.

In 1540, white men first heard of the Hopi. Coronado while at Zuni (Cibola) sent El Tovar to investigate.

Casteneda, who wrote the chronicle of El Tovar's visit to the Hopi towns in 1540, made no reference to Hopi art. Forty-one years later the villages received their second visit from the Spaniards. Espejo and Luxan with a few companions visited the Hopi in 1582. Speaking of their arrival at Awatobi Luxan says, "Hardly had we pitched camp when about 1000 Indians came laden with maize, ears of green corn, pinole (corn meal), tamales, and firewood, and they offered it all together with 600 widths of blankets, small and large, white and painted (colored) so that it was a pleasant sight to behold."

And again at Walpi, "Upon their arrival 1000 souls came laden with very fine earthen jars containing water Then they brought 600 pieces of painted (col-

ored) and white blankets and small pieces of their garments." Luxan also speaks of the men wearing colored belts that are tasseled and says, "When they feel cold they wear cotton blankets." "The women are always well clothed and have their hair done up in puffs."

Luxan also makes several references to the growing of cotton. "The soil is very fertile for maize, cotton and for everything sown in it as it is a temperate land," and "We marched two leagues, one of them through cotton fields."

From Espejo and Luxan we must skip across the thrilling events of over two centuries to Lieutenant Ives' account of his trip through Hopiland and his unconscious references to Hopi art. He speaks of certain blankets and garments worn by the Hopi, which he evidently believed to have been of Navajo manufacture; he then proceeds to give an excellent description of the Hopi blanket as follows:

"There is much uniformity of dress, all are wrapped in Navajo blankets with broad white and dark stripes, and a crowd at a distance looks like the face of a stratified rock." "The dress of the women is invariably a loose black woolen gown. . . . The material of the dress is of their own weaving." He was under the impression that the women were the weavers.

In the little biography of Jacob Hamblin, the intrepid Mormon missionary, we have several references to the art of the Hopi. The Mor-

mons thought to teach the Hopi mechanical weaving and to that end took back with them to Utah a chief of the Oraibi, Tuba, and his wife. They even later erected a spinning mill above the little pueblo of Moencopi, but were unable to mechanize the Hopi craftsman.

Methods of Manufacture

Hopi methods of manufacture have remained practically unchanged since the coming of the Spaniards. The men are the weavers, the mocassin makers, and the jewelers; the women are the potters and the basket makers. While the villages of the three mesas have certain arts in common, each mesa specializes on a distinct type of work. The manufacture of heavy undecorated household pottery has been, until recently, common to all the villages, so also the art of textile weaving. It seems likely, too, that decorated pottery was made in most of the towns up to very recent times. But basketry is localized in a most peculiar way. This art is practiced on two mesas only. The women of Second Mesa make a heavy coil basket of yucca fibre, with filled core, unlike any other basket made in the new world. A few miles to the west, on Third Mesa, Oraibi and its related towns, make an entirely different type of woven reed basket. First Mesa, with its three towns perched on the rock of Walpi, make no baskets but manufacture practically all the Hopi pottery now on the market. It is interesting to note in this connection that on each one of the three mesas a different dialect is spoken, and the village of Hano, on the rock of Walpi, speaks a Tewa, Rio Grande tongue, that is neither understood nor spoken by the other pueblos.

Though the general methods of manufacture have changed very little, the demand for mass production has caused the Hopi craftsman to accept a number of labor saving short cuts exceedingly detrimental to his art. The diamond

dye is unfortunately rapidly replacing the old vegetable colors in both textiles and basketry. Machine made yarn is creeping in, to some extent, and our own latest and most alarming observation, is the replacement of the beautiful hand spun irregular creamy cotton yarn by a dirty-colored white cotton string. The use of this will entirely destroy the artistic value of the beautiful wedding garments, kilts, embroidered sashes, and fringed belts, formerly made of soft hand-spun cotton yarn. Pottery making has suffered a gradual degradation since the establishment of the Spanish Missions in 1629.

The applied designs are as beautiful as ever, but in many cases are not well burned on and the ware is becoming thick and is suffering from the introduction of foreign shapes of poor design.

In an attempt to meet the popular demand, old characteristic forms of art are showing a tendency to be replaced by nondescript "half-breed" articles of little artistic worth. The art of a people is only of value in so long as it maintains a distinct pure bred character. Like all native people in the process of readjustment, their art has a tendency to absorb the worst rather than the best, from the dominant civilization that has surrounded them. It behooves this dominant civilization to lend every assistance and encouragement to its native people to maintain the purity of its beautiful peasant arts and bring with it a worthy contribution to the new era.

The following products are now manufactured in the pueblos, but no claim is made that this is a complete list.

Textiles Worn by Women

1. Wedding dress: O-va. Hand spun white cotton. Straight length, tasseled at two corners.

2. Wedding belt: Wo-ku-quay-wa. Hand spun white cotton fine cord, plaited, not woven. Finished with balls and long pendant fringe on each end.

3. Woman's dress: Ka-nel-mi-chap-pi. Diamond, diagonal weave, dark blue and black; when worn, corded around border and down side with red and green yarn.

4. Woman's belt: Ka-nel-quay-wa. Patterns in black, red and green, fringed.

5. Maiden's shawl: A-te-e. Small, white wool or cotton, with red border, diagonal weave.

6. Woman's footless stockings: Ho-kian-naf-a-na. Black or white. Knit by the men on four needles.

7. Woman's ceremonial dress: Tu-e-he. Made from small wedding dress cut in half, and heavily embroidered in butterfly design in black, blue, red and green; large white cotton tassels.

Textiles Worn by Small Children
Textiles for children are always black and white.

8. Baby's blanket: Mi-mi-pi-o-wa. Wool, very soft and fine.

9. Boy's shawl: Ge-ro-va-sala. Two sizes made. Black and white in large squares and bands, elaborate weave.

Textiles Worn by Men

10. Ceremonial sash: Nm-cham-mun-quay-wa. Embroidered in black, blue, red and green wool. Cotton fringe.

11. Ceremonial kilt: Te-e-vit-cuna. Hand spun white cotton heavily embroidered in black, blue, red and green wool.

12. Shirts: Sa-qua-naf-a-na. Blue or black cotton or wool.

13. Garters or hair tie: Quay-wa-ho-ya. Narrow red and white stripes, patterned and fringed.

14. Garters: No-mo-som-pi.

15. Wearing blanket: Sa-quo-va-sala. Wool, soft loose weave, broad and fine stripes in white and colors. Stripes worn vertically.

16. Chief blanket: Qui-quitava-sala. Heavy wool blanket, broad stripes of white, blue and red or orange, with design in center and corners. Worn horizontally.

Household Textiles

17. Bed blanket: Pi-sala. Soft loose woven wool blanket, stripes

in white and colors, larger than wearing blanket.

18. Rabbit skin blanket: Ta-wu-pi.

19. Diamond weave cotton and wool blanket.

20. Rugs. Katchina design, or copy of Navajo.

Leather Work

21. Wedding boots: Me-eung-to-chi. White doe skin, knee height, wound about the leg and tied.

22. Men's and women's low mocassins: Sou-qua-to-chi. Buckskin, dyed red, with raw hide sole stitched with tendon.

Basketry

23. Oraibi plaque (lump center): Ya-na-pu.

24. Oraibi shallow ceremonial plaque basket: Ya-na-si-vu.

25. Oraibi deep basket. (Modern form, all same name as above).

26. Second Mesa plaque: Po-i-ta.

27. Second Mesa shallow ceremonial basket: Po-ho-in-pi.

28. Second Mesa deep basket: Pa-ta-se-e-vu.

29. Yucca tray basket or sifter: Do-chi-a.

30. Yucca deep basket: No-a-se-vu.

31. Carry basket of brush: Ho-a-pu.

32. Tray: Pik-in-pi.

33. Head cover for cradle board: Ku-kutz-pi.

34. Cradle: Ta-a-pu.

35. Matting door cover: U-utz-pi.

36. Grass bundles tied with yucca for door covers: Quoc-nu-e-ta.

Pottery

Types common to all villages

37. Undecorated water jar: Ku-i-pi.

38. Undecorated water carrier with handles: Wi-ku-ru.

39. Undecorated jar for indigo dying: Sa-qua-ku-si-i-vu.

40. Miscellaneous cook pots: Si-i-vu.

41. Undecorated big bowl for mixing food: Pik-am-cha-kaf-ta.

42. Undecorated jar with handles or tea kettle: Po-o-si-i-vu.

43. Decorated red polished food mixing bowl: Pa-quirs-cha-kaf-ta.

44. Decorated bowl, shape of trench helmet: Ha-keets-kaf-ta.

45. Decorated ladle: Ah-ku.

46. Decorated ollas (large).

47. Decorated shallow food bowls.

48. Tiles.

49. Many small forms.

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MUSEUM NOTES

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Hopi Courtship and Marriage

SECOND MESA

Introduction

Though Hopi courtship and marriage customs have been lightly touched upon by various ethnologists, and partial accounts of them may be found in Owens (1892) and Parsons (1921) for First Mesa, and Voth (1912) for Third Mesa, there has not, to our knowledge, previously been a complete account of these important social, economic and religious ceremonies. The author of this paper has long been associated with the Museum and its activities. He is a Hopi Indian, a born ethnologist, and in his youth had peculiar opportunities for acquaintance with the history and customs of his people. It is his desire, as it is ours, to correctly record for future generations of both races, the history and customs of the Hopi people.

Much of this history forms an invaluable link with Arizona's prehistoric peoples and her early historic records. The author realizes that in another generation it will be most difficult to record many of the ceremonies, as modern innovations are inevitably creeping in. The ritual and symbolism are very beautiful in many of these and should they disappear unrecorded,

it would be a great loss to the culture of the future.

The wedding ceremonies of the Hopi have been much discussed, and, through ignorance, much misunderstood. Though they belong to a day when hard labor and time did not count, there is nothing degrading or brutal in them. Their elaborate embroidery is founded upon a firm economic background—a "give and take" of labor and commodities. The whole is leavened with a nice humor and strengthened with a firm belief in a life after death. The Hopis are essentially very human and were a civilized people when the Spaniards first found them. Long ago, they built up an elaborate social and ceremonial structure, in many ways comparable to our own.

The editor begs that it will be understood that the following account represents the prescribed manner of conducting the courtship and marriage ceremonial. There may be, however, many slight variations in individual ceremonies due to circumstances and also to the fact that most young couples today are first married at the agency or at the village mission. Thus they are twice married and take no chance upon either side.

—M. R. F. C.

Recd. March 20, 1933 - cm

COURTSHIP

Many years back, a Hopi youth was not supposed to do any courting until he was able to raise a crop and be a good hunter; and a girl was not supposed to have any interest in a young man until she had gone through her "test ceremony" of grinding corn for getting her poli-ine (butterfly wing whorls) (Note 1). This ceremony is, of course, very hard on the young girls, for they have to grind corn for four days straight, and their legs would be half paralyzed on the last days.

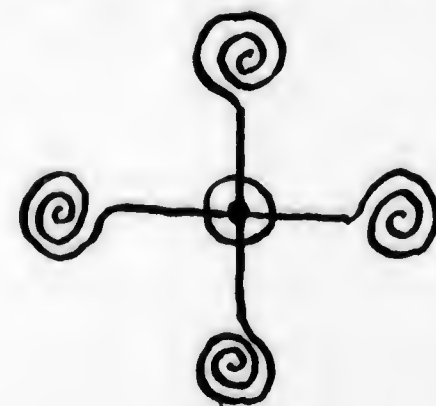
A few days after this ceremony, the young men would plan a rabbit drive to see if they could interest these young maidens, as a general saying is, to give them a "good exercise" to get back the normal circulation in their legs. On the night when the hunting trip is announced, the girls would prepare some cornmeal to make their some-viki (maiden's cakes) (Note 2A). This dough is wrapped in corn husks and tied in two places and boiled. These little cakes are made in the morning; then after breakfast all the men and young maidens go down the trail and into the valley to hunt rabbits. When a rabbit is killed, the girls will run for it. The first one to get there would claim it. Then she will give some of her little cakes to the man or boy who killed the rabbit. The one who received the cakes would ask the men kindly to help themselves. If, in the evening, the girl still has some cakes left, she will give them to the young man whom she got interested in during the day. He will bring these cakes home to his parents to see if there would be any objection. Sometimes there is, and sometimes there will not be any.

A few nights later the girl would grind corn to see if the youth

would call on her. If he does, the courting will begin. (Note 3). If the girl did not get her chance to select a boy during the hunt, she will try again the day after some dance, because on this day the girls and the young men would go out on a picnic trip to some spring. It may be sometimes the parents of a girl will have objections against the boy. But, of course, the unruly ones will go on courting just the same. In cases of such, the maiden will prepare some piki (Note 2H) (of blue meal rolled up, called meu-pi) and stack it about three feet high on a plaque and on top of it, a roll of sweet cornmeal mush (quami) (Note 2B) about eight inches in diameter by twelve inches long.

With all this she will go to the boy's house to see if she will be accepted. In other words, as a general saying with the Hopi, she goes to the boy's house "to set her trap." (Note 4A).

The parents of the boy cannot help but accept the offer for fear, if she should be more than human, or a witch, she would bring some kind of calamity upon them. If the youth is out or away, even if they do take the offer, they have to wait for him to come home to see if he has anything to say. When he comes, his mother will bring the stack of piki and the roll of cornmeal mush. Then he will either accept it or reject it. If he accepts it, he is "trapped" and eats the first of the piki. Then the mother will go out and invite all the men relatives to come to the house. When they come, the piki is then distributed among them. When this is done, the whole clan is "in the trap." Then they will wonder where the cotton is to be had. This being a general affair with the Hopis, all the male sex will be thinking about the cotton for the bride-to-be. (Note 5).



MARRIAGE CEREMONY

(Note 6)

From then on, they will look forward to the day when the bride (meu-wi) will come to the boy's house to do her grinding for the marriage ceremony. Before she goes to the young man's house, she would grind and prepare the corn-

always as meu-wi. If she has several married sons, she will mention the son's name to designate the particular meu-wi.

First Day (Note 7): The next morning she is up good and early grinding corn. When the villagers hear that the bride is grinding in the young man's house, the women relatives of the boy's

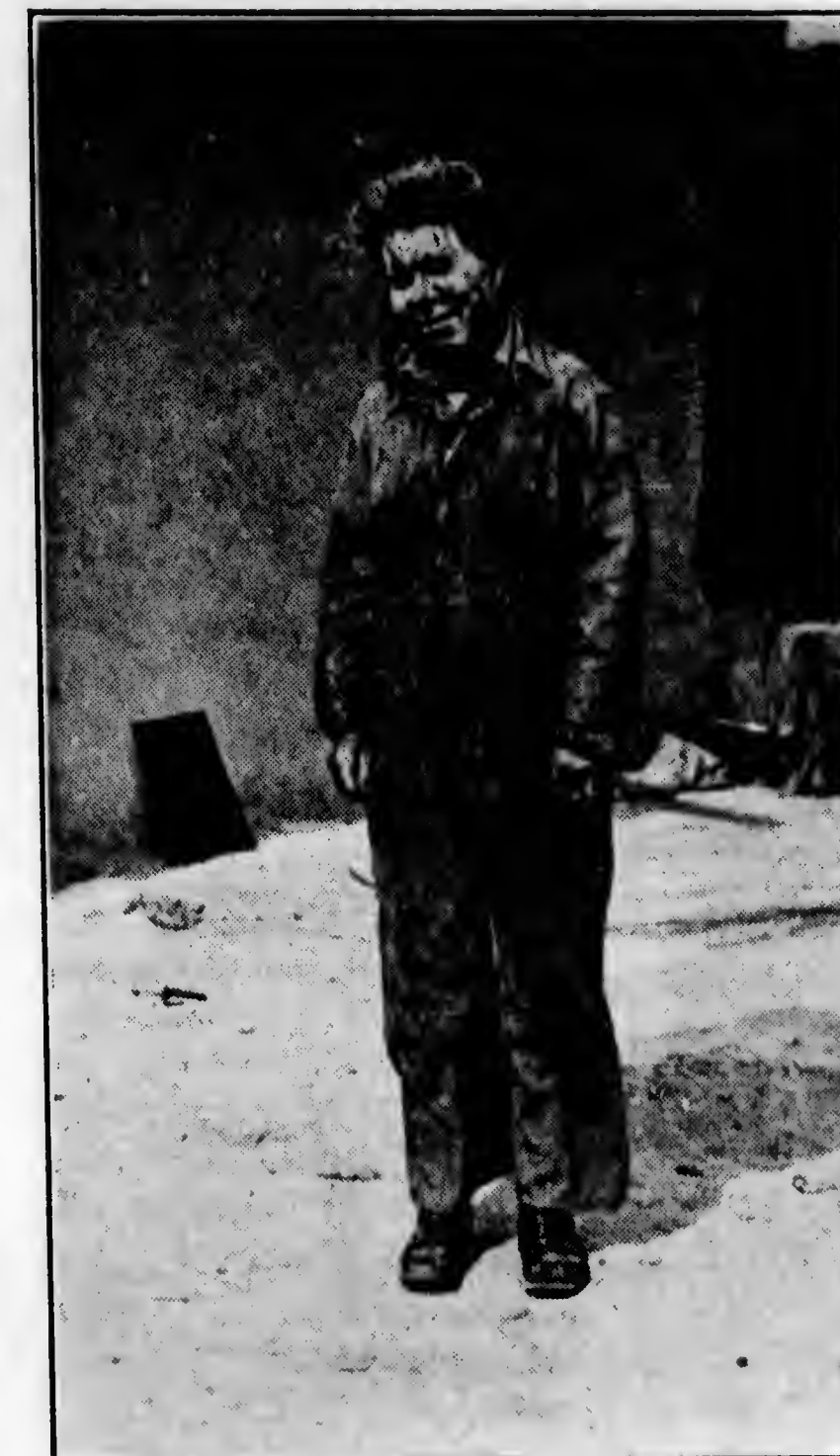


Fig. 1—Father of groom covered with mud after the attack on the house.

meal—anywhere from eight hundred to a thousand pounds. Not only the girl herself would be preparing, but all the women in the village would do the same to help out. This may take a month or so.

When everything is gotten ready, the young man will go to the maiden's house after dark to bring her to his house, and she will take with her a big plaque of cornmeal. There they are welcomed by his parents (Note 4B). From now on the mother-in-law of the bride will never speak of her by name, but

father will pretend that they are angry and will swear the boy is their sweetheart and belongs to them. Then they will declare war against the boy's whole family and the bride also. They say that they will either "kill" the bride or the father of the bridegroom (me-u-nong-eu), for it is by his consent that the boy is marrying the girl.

Second Day: On the night of the second day, a sister of the boy's father will go where the bride is to let them know at the boy's house that the war is on.

This is done by mocking an owl. She will say, "Ho-ho-ho," several times outside. This will thrill the whole family inside, and give them an expectation of what is to happen next day.

This same night the "war party" will soak up the most sticky clay that they can make, so as to have it ready for the morning to use in their battle. The leader of the party will call on all the women relatives and ask them to come to her house and join her on a riot. (Note 4).

Third Day: Then they all gather at one house and make ready to start. When they leave the house they will string out after their leader. The parents of the boy and other relatives, seeing them coming, will hide the bride and close the door and try to hold it against the attack, but with force, they will break it in (Note 8). Then the battle begins. If they find the bride they will put some of their sticky mud on her face. They will then force their way to where the father is hiding. When they find him, they get him out of the house and "scalp him" before the public by cutting his hair knot at the back of his head. If the boy has piled up some wood ready for the bride (Note 9), the war party will rush to it and carry every stick away, saying that they can make better piki with it than the bride. The house is left without fuel; both sides will be covered with mud, and the inside of the house will be just a mud-hole.

The bride and the boy's parents now get busy and clean up the house. In the evening the war party will come back with their stack of piki (meu-pi) to make a "treaty of peace." Later in the night, the bride's parents and the rest of the relatives will come in with loads of cornmeal for the next morning's ceremony. This was the meal prepared before the bride went to the boy's house.

Fourth Day. Actual Wedding Day: Early next morning, shortly after the cock crows, both parties, the bride's and the bridegroom's folks, will be up to do the actual marriage ceremony. The mothers

on both sides will make the soap-weed (yucca) suds or lather, and pour it all into one large bowl, where it is mixed and divided again into two bowls. His mother will undo the girl's hair (poli-ine) and her mother will do the same with the boy. Then they let them bow down into these bowls and wash their heads or baptize them and pronounce them a married couple and claim them as daughter and son on each side. The bodies of both bride and groom, down to the waist, are also washed in this water (Note 4 and Note 10).

When this part of the ceremony is over, without which no wedding is considered binding (Note 11), the fires are lit under the piki stones and the bride and the other women will start making dough to make piki. The bride is always given the first chance to make piki. Just as soon as she is through she serves the breakfast about sunrise. Everybody is invited to come to eat the mutton stew, nuk-quivi (Note 2C) and the bride's piki. (Note 12). Men and boys come with either cotton or beans as a gift to the bride. Every man and boy leaving the house is given a tray full of cornmeal. It is the bride's good luck if she has some meal left over.

Afterward, the bride's mother-in-law will arrange her hair. It is parted in the middle and cut for several inches across the ears, leaving a bang on either side. Then the long part is arranged in two twists on either side of her head. These form loops on the end and are turned up and bound so that they lie turned out, away from the face. These twists are wrapped with string. This is the matron's manner of wearing the hair and is called to-riqui (Note 4B).

In the evening the bride prepares a supper, usually of coarse cornmeal boiled with beans, (batufs-siki (Note 2D), and at this time she also serves her "bride's cake," chu-keu-viki (Note 2E).

Spinning the Cotton: Soon after breakfast, the cotton, which has been largely furnished by the bridegroom and his family, is measured out in double handfuls,

about twenty-two to a large wedding robe, fourteen to a small size robe, and ten to a belt. This is then taken to the kiva where the bridegroom belongs. The men who have no other duties will come there to card and spin. Every man tries to do his part during these days. The young men will be busy

early to make piki.

Warp-Setting Day: When the spinning is all done, they will set a day to "set the warps" for the wedding robes and belt (Note 13). A day before this, about ten or fifteen sheep are butchered to be stewed with hominy, mu-ki-quivi, for another big feast on this "warp



Fig. 2—Bride leaving her mother-in-law's house to return to her mother's home. Note the white wedding robe, and the reed suitcase, out of which falls the fringe of the wedding belt, symbolizing rain.

bringing in wood from the cedar lands to keep up with the women, for they will be making piki every day, besides doing other cooking and feeding the whole town. If the family is well-to-do, the spinning will be done in four or five days, for being fed well, most every man will be carding and spinning every day. The same way with the women; they, too, will be at the bridegroom's house good and

setting day." During these busy days the bride has to watch very closely and keep account in her mind of all the men who have given the most and done the most work, for they are to receive piki every evening. They are usually the men relatives of the bridegroom. Also, the women who have daughters and the girls who have been helping, are all taken account of by the bride, for they have been

hoping that they will some day "trap" a youth and that the present bride will do the same for them. So the Hopi bride has to have a good head to remember all this for some years to come, until she has repaid all those who have helped her.

On the day to "set warp," the men are in the kiva before breakfast, busy working on the looms. Women, too, will light their fires under the piki stones at dawn and be busy making piki. For this is their last busy day with the bride in the bridegroom's house.

The breakfast is then served to the men in the kiva with unimaginable loads of piki unfolded, in sheets, piled as high as four feet, on six or seven piki trays. There is also cornmeal, which has been boiled, dried, parched and then ground as fine as wheat flour, *kuif-tosi* (Note 2F), to which water is added. This is used to dip the piki in and as a refreshing drink also. When the men get through with breakfast they will divide the piki that is left among themselves.

In the late afternoon, the men who are setting the warp go to the bridegroom's house for a feast of mutton and hominy stew. When they are leaving, the relatives of the bridegroom and his father are given piki and cornmeal to take away with them. Their wives and daughters are each given a bowl of mutton stew. The next day these women and girls will return the bowls filled with piki, *meu-pi*.

Weaving the Wedding Robes: From this day on the bride is left alone with the family of the bridegroom and she is not supposed to be given any advice on her cooking, as she is on her "test" of how much she knows about home economy and the Hopis have a saying that "if she is a big eater, the making of her wedding robes will be very slow." So she has to watch herself very close and be careful of what she does and how she does her cooking, and must be very courteous to all who come in. She is not supposed to talk to anyone but her mother-in-law (Note 14).

About this time the bridegroom goes out to get some reeds. These

are bound together with twined strings to form a kind of mat or "suitcase" roll, *song-oi-sivu*. In it the large wedding robe and belt are rolled up to be carried by the bride.

A different man works on the loom every day, so whoever wishes to weave for the bride will have to be in the kiva early in the morning, and he gets his meals from the bride at the bridegroom's house that day. The belt is usually made by one man because it is a very difficult piece of braided work.

When all the weaving is finished (Note 15), and the robes have been whitened with a fine white clay, the moccasins, or the bride's boots, are made of a whole buckskin with raw cowhide soles and they too are whitened in the same way. About this time, also, the father-in-law will make the hair binder for the bride (Note 16). Then they notify the bride that everything is done and also of the day when she will go back home, which, of course, is a happy piece of news for her (Note 17). At this time they also take the completed wedding outfit (Note 18) to the bride in the bridegroom's home. Now she starts to get ready and grinds a batch of white cornmeal to make her *pikami* (sweet mush baked in the ground oven) (Note 2G). There is always some sort of wild meat that must go with this, so a relative of the bridegroom will announce a rabbit drive. After this hunt every man gives a rabbit to the bride, when he comes home. Another sheep is butchered for the last feast.

Smoking over the robes, or prayers for the happiness of the young couple: On the last day when the bride puts her *pikami* in the ground oven to bake, the men take all the wedding robes to the kiva, and here they perform their last ceremony, making prayer plumes—*pahos*—for the happiness of the bride and the souls of the children to be born to her. These feathers are hung on every corner of each robe and tassels are placed on the lower corners.

When all is finished in the kiva, those who wish may smoke over

the robes and in this smoke ascend their prayers for the happiness of the newly-wedded couple. At the close of this ceremony, what is left of the cotton yarn is taken back to the house and a piece of it is hung on each of the bride's ears as ear-rings. This she is to

carries, to make a path for the bride to walk upon as she leaves the house. She carries the reed suitcase in her arms with the long fringes of the belt hanging down, which indicates rain falling from a cloud and means that she is now prepared for the next world and

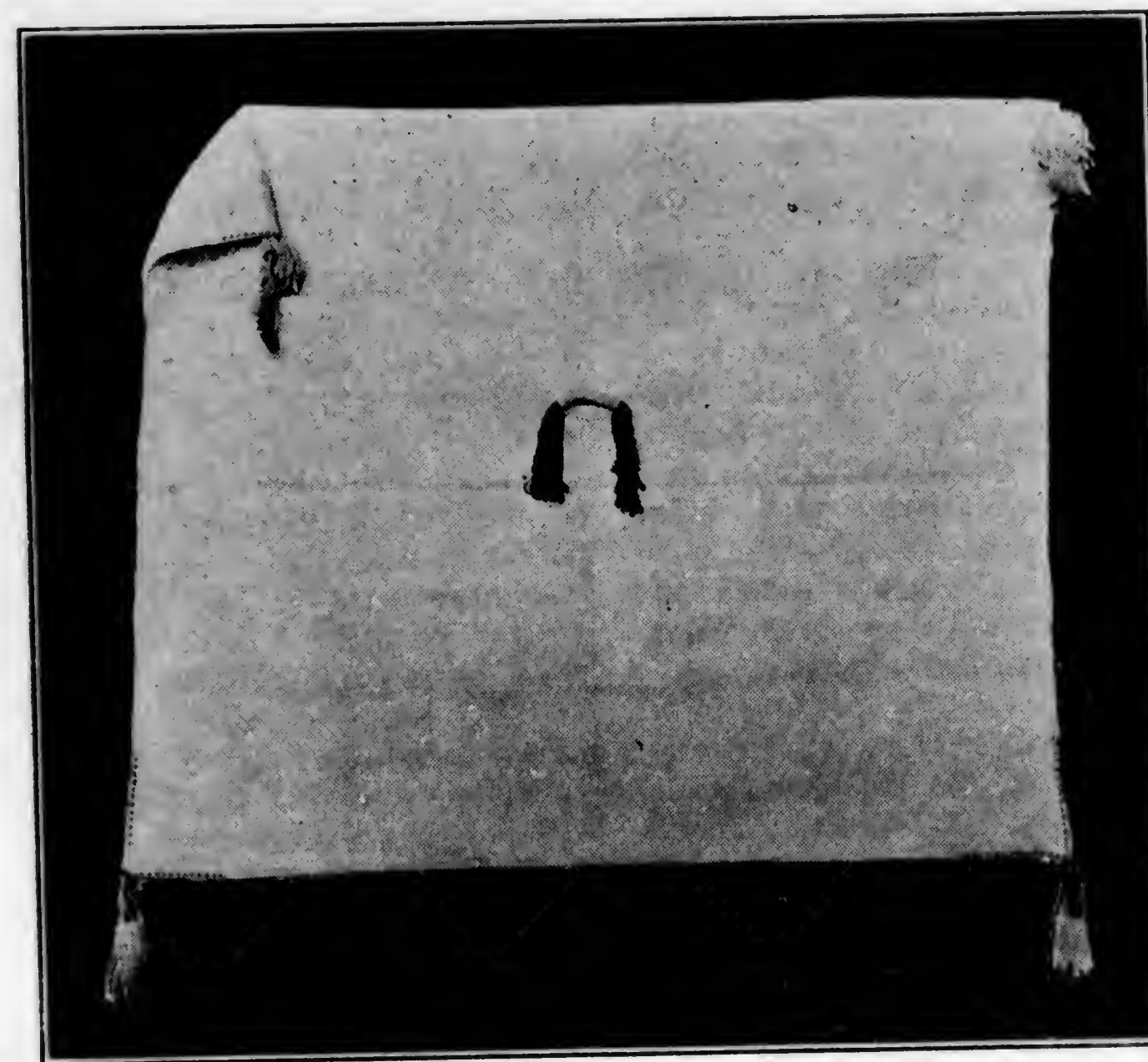


Fig. 3—The wedding robe. Note the tassels on the corners and the roll of black yarn near the middle. The roll signifies that the woman is legally married.

wear until it drops off. Other women who wish to have a piece of this string for their ears are welcome to it. They too will wear it as long as it will last.

After receiving her string ear-rings she goes out to get her *pikami* and dishes it up into many bowls to serve with the mutton stew. When everything is set, the men are called from the kiva to come and eat. With them they bring the wedding robes.

While the dinner is being eaten the bride is dressed in her new robes (Note 19) and is ready to go back home. At the last she is given farewell advice from her parents-in-law. After this, usually her father-in-law going before her, will sprinkle a trail of sacred cornmeal from a bowl which he

represents a pure little white cloud from which the rain is falling. A big bowl of mutton stew and other presents are carried ahead of her by her mother-in-law and others. The parents of the bride will be at their door to welcome them with great joy. All the bride's women relatives will now take turns wrapping her wedding robes around them and trying to squeeze into her little white boots. There is great excitement and chattering.

Grinding Corn to Pay for the Husband: All the women and girls will grind as much corn for the bride as they can and later her family will do some more until they get enough to pay for the new husband, for the bride does not take her husband with her

when she goes back home. So this is the reason all the women help her to grind the corn so that she can have her husband in a short while. Many plaques have been made on which to carry the meal to the house of the mother-in-law (Note 20). On these the cornmeal is heaped up and is taken back to get the husband and to pay for the wedding robes. It may take from five to ten days to grind the corn. The bride stays until after dark; then she goes back home, taking her husband along.

On this same night a rabbit drive is announced to test the young man out to see if he is a good hunter. The crier calls out the announcement and at the finish he will say, "Whoever kills the most rabbits will take the wife away from the new husband." During the hunt the youth is teased and made fun of all day long. This is always the joke on the new husband.

It takes all this time and ceremony for a Hopi to get married. So anyone can consider that their marriage is just as binding as a white man's marriage.

—EDMUND NEQUATEWA.



EPILOGUE

It will, perhaps, be interesting to follow our young people a little further, until they are prepared to commence their life as a family unit, and later we will trace the subsequent history of the wedding costume to its final stage.

When the bridegroom first returns to the house of his wife's mother, it is customary for the bride's uncles to praise him inordinately, saying that he is a mighty fine hunter, a very brave man, and wonderfully industrious, etc. This is intended to tease and embarrass him. On the other hand, the small boys of the family, nephews of the bride, etc., will declare that he is most unworthy in every way, a poor hunter and of no account. The Hopi believe that teasing is good for the character.

A young couple usually spends

at least a year in the house of the girl's mother. The young husband must "pay" his mother-in-law for his bride, just as the bride's family has "paid" for the bridegroom. Among the Hopi, no benefit or gift is ever received without a gift of equal value being made in return. This is the foundation of all their economic and social relations. Therefore, when the young husband plants his first crop after his marriage, if he is a good manager he will also plant a separate crop for his mother-in-law. When he has harvested this for her, then payments have been made in full upon both sides and the families feel that everything is "squared" between them.

After this, as family life is becoming uncomfortably crowded and there is usually a third member of the new family by this time, the young couple will either build for themselves an addition to the house of the bride's mother or a little stone house of their own nearby. And so there commences a new unit of family life.

And now to return to the story of the wedding robes. A bride cannot make her appearance at a dance until the following Niman Kachina ceremony in her village, in July. At this time all the brides of the year will make their first public appearance. During the last round of the dance, in the late afternoon, all the mothers-in-law of the recent brides will appear behind the dancers and back of each mother-in-law stands a little bride. She will not see much of the dance for she is very shy and stands with downcast eyes. Each bride is dressed in her wedding robes for this ceremony, and just before she makes her appearance her father-in-law will fasten a roll of black yarn, wrapped in the center with cotton string, to the back of her white robe, between the shoulders. This certifies that she is legally married according to Hopi custom. It is, in fact, her marriage certificate. After this, she may attend any of the dances as she pleases.

The last public appearance that the bride makes in her wedding robes is at the time of the Snake or Flute dance, following her wed-

ding ceremonies. On the days of these dances a footrace is always held about dawn, and the bride will go to the edge of the mesa in the early morning to watch the runners come in from across the desert below.

Again the wedding robes appear during the natal ceremonies, at the "naming ceremony" of the child, when the infant is taken to the mesa edge to greet the rising sun. The robe may or may not be worn by the mother after the birth of the first child at later naming ceremonies.

After this, the large robe, which was carried in the reed suitcase, may be given away to the brothers or men relatives to be cut up and used for ceremonial kilts, or, perhaps, it may be made into a carrying bag or put to some other household use. The belts usually appear in various dances, worn by some male relative.

The small robe, which was worn by the bride, is eventually embroidered by her husband or some male relative for her use in ceremonies. The white boots she keeps for her own ceremonial uses.

The reed suitcase (Fig. 2) you may see in any Hopi house, spread out and hanging on the wall, where it serves as a family album, being a most convenient retainer for photographs in these modern times.

And now we arrive at the last scene, for the robe makes its final appearance as a wrapping for the dead. The soul of the Hopi woman, leaving behind her worn body and her worn-out garments alike, once more appears in her wedding robes, young and pure as on the day when she first donned them. She stands on the edge of the Grand Canyon and, spreading her pure white robe, she steps upon it and descends like a little white cloud into the shades of "Maski," the Home of Hopi Souls.

—MARY-RUSSELL F. COLTON,
Editor.



NOTES

1. Butterfly-wing whorls, Poli-ine: The word is derived from "poli," the butterfly, and has nothing to do with a squash blossom, as is generally believed.

2. Foods served during the courtship and marriage ceremonies:

A. Maiden's cake, Some-viki:

Blue cornmeal combined with ashes of the si-ovi plant and made with water into a stiff dough. This is sweetened like the "bride's cake" (Note 2E) and done up in small packages and tied in two places. The packages are then boiled.

If a girl is interested in a boy, she takes one of these packets and opens it and takes out enough of the boiled meal to make two small narrow packages about the size of your middle finger. These are done up in fresh white husks, tied in several places and then tied together, side by side. They are made in the spring and at Bean Dance time in February, when the people are in the kivas, and as the young boys file past the maidens, during the dance, a girl will slip a pair of these little packets into a boy's hand.

B. Cornmeal Mush, Quami: Made from sweet corn which is packed unhusked into a deep pit over hot embers, sealed, and left over-night. The corn is then dried and ground very fine. It is mixed with water and forms a stiff sticky dough which is shaped into rolls. These rolls are called "horses" and are presented to the youth by the maiden. The Hopis say that the boy's mother must be careful not to take a piece of mush from the center of the roll, because, should the boy ever own a horse, this might cause it to have a sore back.

C. Nuk-quivi: Hominy and mutton stew, the principal dish at every feast.

D. Ba-tufs-siki: A stew made of beans and coarse cornmeal.

E. Bride's cake, Chu-keu-viki:

This is made of blue meal like piki batter only much stiffer and sweetened with sugar. Formerly this was sweetened in the following manner: The women would chew piki (starch) which turned to sugar in the mouth, and this material was collected and used as sweetening. After the batter is mixed, it is shaped into small rounded crescents less than six inches long. These are then wrapped in corn leaves and the little packages are boiled.

F. **Kuif-tosi:** A drink made from white cornmeal. The white corn is boiled, dried, parched and then ground very fine. This meal is mixed with water as desired and is a deep cream color. It tastes like malted milk.

G. **Pikami:** Made of fine white cornmeal. This is sweetened with sprouted wheat and steamed in a closed stone "fireless cooker" which is built into the corner of a house outdoors, or underground.

H. **Piki (wafer bread)** in flat sheets: Piki is made of a very thin batter of fine blue cornmeal and the ashes of a plant called si-ovi. This is spread quickly with the hand upon a flat heated stone, under which there are hot embers. It bakes almost instantly and is peeled off like blue tissue paper.

Piki in rolls, **Meu-pi:** Made like the flat piki but rolled up with the hands while still upon the baking stone.

I. Onions, watermelons, and dried peaches are served at the feasts when possible.

J. A relish of ground chili peppers is often served.

3. If a girl is anxious to know if a youth of her choice is industrious, she will watch his hands and find a chance to feel them. If they are calloused and rough, she will know he is a hard worker and will make a good husband.

4. **Variations in Courtship and Marriage:**

A. If a boy and girl know that they love one another and they have been going about together for some time, then the boy will come to the girl's house for the girl and he will return with her to his house and she will carry the piki and the quami with her. But it may be that there is a girl in the village who runs about with first one boy and then another and does not seem to know her own mind. None of the boys will think much of a girl like this. But after a while her parents will see that she has been going with some boy for quite awhile and by this time they are anxious to have her married. So they will go with her (her mother and her mother's brothers) to the house of the boy, carrying a load of piki and quami, to see if they can get the boy and the boy's family to have her as a bride. Sometimes the boy agrees and eats the piki and they go ahead with the ceremony, but they do not feel easy in their minds, for they know that it is not a love match, and they do not know what the boy will do when the "head washing" ceremony comes, for if he backs out then and refuses to have his head washed with the bride, then it is all over. This is the reason that, in some of the "head washing" ceremonies recorded, it is said that the boy hesitated and had to be persuaded to have his head and body washed. In this kind of a made-up marriage, the boy often refuses to marry the girl at the time.

When the bride's people are in doubt whether the boy will "lose his nerve" at the "head washing" ceremony, they put off the "attack" on the house of the boy until they are sure that everything is settled and then they can all have a good time.

B. If the bride is a maiden, her hair will be done up in butterfly-wing whorls, poli-ine,

when she is taken to the house of the boy. If there has been an irregularity and the girl is not a maiden, she must wear her hair parted in the middle and made into two twists on either side of the face, somewhat like that of a matron, except that the hair loop at the end of the twist is turned forward and up and the whole twist bound with string. The loop on the end stands edgewise with the body, instead of lying flat and turned from the face as with the matron. This mode of hair dressing is known as "hom-mukni."

If a child has been born before the wedding ceremonies take place, and it is a girl, a miniature white wedding robe will be made for her; if it is a boy, a small black and white blanket will be made. If the mother afterward weds the father of the child, the child is accepted. Should she wed some other man, the fate of the child depends upon the character of the husband.

If a widower marries a maiden, they will go through the wedding ceremony for her sake, and the same is true if a widow marries a young man not previously married.



Fig. 4—Bottom tassel of wedding robe.

- A.—The black and white part of the tassel represents the uterus that holds the unborn child.
- B.—The feathers represent the souls of children to come.
- C.—Red yarn refers to the blood and veins in uterus.
- D.—The red yarn ring represents the placenta.
- E.—The two small "wild canary" feathers attached to each prayer plume carry prayers for brightness and joy in life.

For all subsequent marriages, where both parties have been previously wedded, the only ceremony that may take place will be a "head washing," when the woman will wash the man's head.

5. In all three towns of the Second Mesa, a wedding is a general affair, and any boy or man may bring cotton for the bride or take part in the spinning and weaving, though the bridegroom and his clansmen are supposed to furnish the bulk of the material.

On First and Third Mesas, however, only the immediate families of the couple usually take part. The bridegroom and his clansmen are responsible for procuring the cotton and spinning and weaving the wedding robes.

6. Wedding ceremonies usually are arranged to take place between the fall harvesting and the spring planting season. Should they come in the summer sea-

son, the ceremonies would be greatly prolonged because the men are busy in the fields.

7. On the first day her first batch of meal is ground for the boy's mother, the second for the boy's grandmother, and from that time on, for all the families of the bridegroom's relatives.
8. If any injury is done to the house, it is always repaired by the attacking party.
9. It is the bridegroom's duty to keep the wood supply replenished for the cooking being done by the bride in his mother's house.
10. The water in which the heads of the girl and boy have been washed is taken by the two mothers and used either to plaster the floors or the walls of their respective houses. This is supposed to promote good feeling between the families.
11. On the night after this ceremony, they first sleep together.
12. At a feast, the men are always



Fig. 5—Upper tassel of wedding robe. (Explanation of the letters is the same as in Fig. 4).

F.—The tassel is used to hang over the baby's cradle board for the baby to play with.

served separately from the women and children. They are always waited upon by the women "in-law" belonging to the family.

13. Today it may take from five to seven days for the spinning. In the old days, when both warp and weft were handspun, it took from ten to fifteen days for the white cotton wedding robes and belt alone. But now the warp is usually of fine cotton commercial string and it takes much less time as the warp requires twice as much work to spin as the weft threads.
14. In Shungopovi the bride is not concealed behind a white cloth while grinding, but she is concealed in both Mishnongnovi and Shipaulovi.
15. If the family is well-to-do, a blue and black wool dress, kanel-mechapi, and a white shawl with a blue border, a-tu-eu, will also be made when the costume would be considered complete. However, if the reverse is the case, the family will not be able to extend the ceremonies over the great length of time necessary to make all these garments. Therefore, the dress and shawl are usually made for her at a later time. The weaving may take a week or ten days. Long ago, when all these things were made for the bride, and materials were hard to get, the ceremonies might extend over six months or a year.
16. A twisted cord of human hair is always made to bind the bride's hair. This hair is carefully saved for the purpose.
17. The bride's going-home day is usually three or four days from the time of notification.
18. **The wedding costume:** A bride's wedding costume represents her preparedness for the next world. One might say it is her passport to heaven. The next world of the Hopi is located in the bottom of the Grand Canyon. It is called Maski. Here the souls of the dead abide. Only those who

have led a worthy life may enter here and they may not pass wearing a garment that is not pure or anything upon them that has been boiled. Therefore, all the wedding garments, if dyed in any part, must be dyed with a dye which requires soaking only, such as Indigo, etc., which is not a boiled dye. The white cotton wedding robe of the bride is of particular importance to her, for she needs this garment to make her descent into the underworld. When the soul of a woman arrives at the brink of the abyss, she spreads her white robe, steps upon it and floats down. The souls of the dead may revisit the living, traveling upon a white cloud.

The complete wedding outfit consists of the following:

- One large white cotton robe (Ova).
- One small white cotton robe (Ova).
- One wide plaited cotton belt with long fringe (Noko-quewa).
- One pair of white buckskin boots, wrapped like puttees to the knee (Miung-tochi).
- One reed mat or roll to hold a robe and belt (Song-oi-sevu).
- One black and blue wool dress (Kanel-mechapi).
- One white shawl with blue border (A-tu-eu).

The last two frequently are omitted until later.

19. She does not wear her new belt but carries it in the reed roll. She borrows an old belt to wear.
20. Among these plaques one very large plaque is made, nearly twice the ordinary size. This is made especially for the bridegroom, for it is to serve a very special purpose. When the soul of a man stands upon the brink of the afterworld, Maski (the rim of the Grand Canyon), he steps upon this plaque; "it" sails out over the abyss and he descends in safety to the abiding place of the dead (Fig. 6).

When the bride goes for her husband, this large plaque

plays an important part. They proceed in single file from the house of the bride to that of the bridegroom. This is the usual ceremonial processional form for the Hopi. The mother of the bride goes first, carrying a bowl of beans, then comes the bride with a piki tray loaded with sheets of blue piki and carried in both hands above her head. Sometimes the load is so great that a man must walk on either side of the bride to assist her in bearing up the tray. After the bride comes a group of her men relatives carrying the bridegroom's plaque which is piled high with white meal and borne upon a blanket held at the corners by four men. After these come other relatives bearing the remainder of the cornmeal upon plaques. This plaque is called Ko-chai-inpi (from white meal, Ko-chai-gumni). It is always wov-

en in natural colors, black and white on a green ground.

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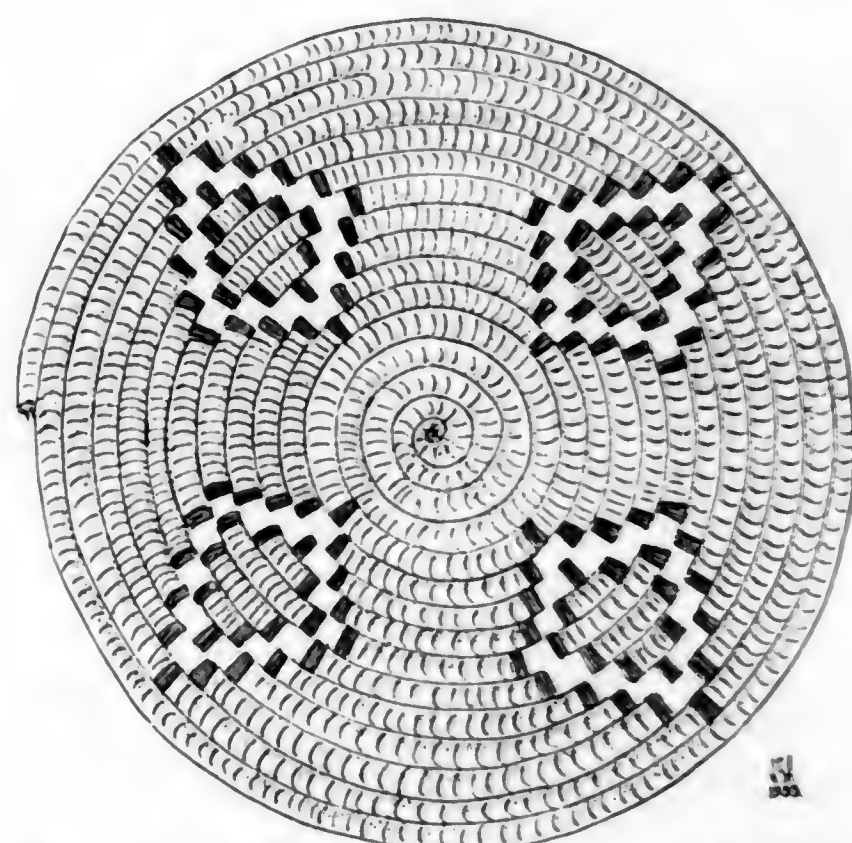


Fig. 6—Groom's wedding plaque. White and black on a green background.



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HOPI HOPIWIME:

The Hopi Ceremonial Calendar

(So much stress has been laid upon the Hopi Snake Dance, that comparatively few people are aware of the great ceremonies of the Hopi, and the rich and beautiful mythology and folklore that lie behind them. The Hopi, of all the Pueblo peoples of the Southwest, are the only ones whose complete cycle of ceremonies remains untouched by the beliefs and ways of the white man. The 50 years, 1629-1680, that the Spanish padres spent among the Hopi has left remarkably little impress on them.)

(In the nineties, the late Dr. J. W. Fewkes spent some time on the Hopi Reservation, and has recorded and published very complete descriptions of many ceremonies; a little later H. R. Voth, a missionary, also recorded many interesting dances, especially those that took place at Oraibi (see Bibliography). Unfortunately, however, this information is rather widely scattered and not available to everyone. The Museum has felt that a short resume of the most important rituals and the approximate time that they take place would not be amiss, so Edmund Nequatewa of Shungopovi, Second Mesa, kindly consented to tell us briefly about them. The descriptions are perhaps short, but full details of the ceremonies, the altars, the costumes of the participants, etc., are to be found in Fewkes' and Voth's reports. A few changes and addi-

tions have been made, for the purpose of clarity.—K. Bartlett).

The cycle of Hopi ceremonies begins in the winter. The dates of all the winter ceremonies are established by watching the position of the sun as it sets on the western horizon, while those of the summer ceremonies are fixed by the position of the rising sun on the eastern horizon.

WU-WU-CHE-MA: The first of the winter ceremonies is in November. When the sun sets over a particular hump on the north side of the San Francisco Peaks, the ceremony, Wu-wu-che-ma, takes place. (Fewkes calls it Wu-wu-cim-ti, the New Fire Ceremony, but the Hopi do not consider it as such). Four societies take part. The most important men are the Gwa-gwan-da, the members of the Century Plant or One-Horned Society. On their heads they wear one horn which curves backward. The second group is the A-al-ta, or Horn Society. They wear on their heads two horns which curve toward the back. They are named after all the wild game that has horns, like the deer, antelope, and mountain sheep, and they are endowed with the characteristics of those animals, sharp eyes and sharp ears. They act as scouts or guards. The third society is called Da-dow-kiam. They took their name from the mocking bird, and it means the Singers. The last

Recd. March 16, 1931 - C. S.

group are the Wu-wu-chim-da, after whom the ceremony is named.

On the first morning of the ceremony the Da-dow-kiam Society sings into the Kuan-kiva, the Kiva of the One-Horned Society. By doing this they are asking the Underworld for prosperity. The remainder of the ceremony takes place in the kiva, except on the afternoon of the eighth day, the Wu-wu-chim-da dance on the plaza four times. They wear the full Kachina costume but no masks.

This ceremony portrays what happened in the Underworld before the Hopi people emerged, and what they did to get out. Tradition says that the Gwa-gwan-da played the most important part then, and that is why they still do in the ceremony.

SOL-YA-LANG-EU: After this ceremony is over, they again watch the sun on the western horizon. They just know on a certain day that it will take the sun eight days to reach its most southern point, and they announce the ceremony for eight days ahead. Thus Sol-ya-lang-eu (So-ya-luna of Fewkes), the Prayer-Offering Ceremony, is the Winter Solstice Ceremony, and takes place in December. When initiation is held for the young boys, the ceremony lasts eight days, otherwise only four. Now, many men only go into the kivas, to which they belong, on the next to the last day. With them they take plaques, feather material, cotton string, and whatever paint they are going to use. They work all day making as many prayer sticks or pahos as they can. The next morning about dawn they take their prayer offerings out and distribute them to their families, kin relatives, and friends, with their best wishes. Those who receive the pahos take them out toward the daylight and plant them, asking for lifelong prosperity. When this is done they realize that the new year is beginning, and everyone watches the western horizon to see if the sun starts back toward the north.

This is one of the most sacred ceremonies of the Hopi. It is a day of good will, when every man

wishes for prosperity and health, for his family and friends. (The pahos distributed are very similar in spirit to our Christmas cards).

PA-MU-YA: In about the second week of January, when the sun has started back toward the north, the next ceremony after the new year takes place. It is called Pamu-ya (Pa of Fewkes), and lasts one day. At this time the summer

Snake or Flute ceremony is announced, and one day is spent making the pahos to be used in them.

PO-A-MU-YA: After this, in February, is the Po-a-mu-ya (Powamu of Fewkes), the Bean Dance. When the sun goes back to the north slope of the San Francisco Peaks, and sets over the same hump mentioned in the Wu-wu-che-ma, the ceremony is announced for the twelfth day in advance. The next day the beans are planted in vessels in every kiva, and are carefully tended during the ensuing days. On the twelfth day, in the morning they reap the crop, and in the evening a dance is held in the kivas.

This ceremony is held to try out their planting luck for the coming season. If they have any luck with the beans, they think they will have a good prosperous summer. (Like all good farmers, before planting time, they sprout some seeds to see if they will germinate).

In March comes the announcements of the two dances of the women, the Mam-zrau-tu and the La-la-kont, Basket Dance, which are to take place in September and October respectively. (Fewkes calls the announcement of the La-la-kont, Pa-lu-lu-konti). When each is announced, a day of paho making is held, in preparation for the dances.

KACHINA DANCES: During April, May and June no long ceremonies are ever held, for all the people are too busy planting their crops. Various Kachina dances of one day's duration take place according to the will of the people.

NIMAN KACHINA: In July when the rising sun reaches a certain place on the eastern horizon, the Niman Kachina is held. It is



The Niman Kachina Dance at Oraibi

the time of "The Going Home of the Kachinas" to their "Olympus" on the San Francisco Peaks. All the men take part in this ceremony which is the third oldest of the Hopi, following the Wu-wu-che-ma and the Sol-ya-lang-eu. The men who offer the pahos to the Kachinas have eight days of ceremonies and paho-making in the kivas, and emerge on the eighth day. The persons who represent the Kachinas take part on the last day only. At the end of that day the people ask the Kachinas for anything they want, for they are supernatural beings who can give anything. The Kachina dance was introduced to Shungopovi by the Crow Clan, and it celebrates their entrance into the pueblo.

CHE-CHUK-TA and LA-LENT: In the month of August come the far-famed Snake Dance, Che-chuk-ta, and the less known Flute Ceremony, La-lent. These two dances come in alternate years. In even numbered years the Snake Dance takes place at Hotevilla, Shipaulovi, and Shungopovi, and in odd years at Walpi and Mishongnovi,

and the Flute Dances vice-versa.

In the Snake Ceremony, the Snake Society is assisted by the Antelope Society for the following reason. An Antelope was once bitten by a Snake; the Snakes came and sucked the poison out of him and cured him. Then the Antelopes promised to sing for the Snakes every time they had a dance. In the Flute Ceremony, the Flute Societies take part. The ceremonies last for a period of eight days, with the public presentation in the late afternoon of the last.

Both dances symbolize the entrance of clans into the pueblo. They enact prayers for rain and prosperity, and anticipate the ripening of the new crop and the happy times to come.

MAM-ZRAU-TU: In September, the Mam-zrau-tu (Marau Ceremony of Voth) takes place. Only women participate in it, and it is similar to the La-la-kont, Basket Dance, which follows in October. It is one of the oldest dances of the Hopi and is still held. It lasts for eight days with a public ceremony on the eighth.

LA-LA-KONT: The La-la-kont (La-la-konta of Fewkes), Basket Dance, which has been announced in March comes in October. It is named after the society of women who take part in it. The first seven days the women spend in the kiva making as many baskets as they can, and on the eighth day is the public ceremony in the plaza. In the evening after the dance, the women give the baskets away to the men and boys of the pueblo. This ceremony, like all others, is a prayer for health and prosperity, and brings an end to the year's circle of important sacred dramas.

OTHER DANCES: There is one ceremony, which a few years ago was one of the important eight-day rituals but has now become a one-day public dance, and which takes place either in March or October, when the people wish to amuse themselves. This is Oa-qu-le (Oa-qul of Voth), a Basket Dance, similar to the above, in which any woman that wishes to may take part. After the Spanish came, this dance was introduced from Awatobi.

Kachina dances, which last one day, are held particularly during April, May, and June, and whenever else the people wish to have them. They are too numerous for all to be named here, but in the last few years a great many new ones have been introduced from neighboring peoples. Some of these are: Quevi Kachina (Navajo), Paiute Kachina, Apache Kachina, Yucca Kachina, Three-Horned Kachina, War God Kachina, Cow Kachina.

There are three distinctly social dances. Of these, two are very old: the Buffalo Dance and the Mountain Sheep Dance, the former being the only one having a set date. It always takes place in January. The third of these dances is the Butterfly Dance, which has been introduced from the Rio Grande.

—EDMUND NEQUATEWA.

Erratum: Museum Notes, Apr. 1931, last line 1st column, page 5, for 1853 read 1583.

CALENDAR OF DANCES

November—Wu-wu-che-ma, 8 days.
 December—Sol-yo-lang-eu, 8 or 4 days.
 January—Pa-mu-ya, 1 day. Buffalo Dance, 1 day.
 February—Po-a-mu-ya, 12 days.
 March—Announcement of Mam-zrau-tu and La-la-kont, 1 day. Perhaps Oa-qu-le, 1 day.
 April—Kachina Dances, 1 day.
 May—Kachina Dances, 1 day.
 June—Kachina Dances, 1 day.
 July—Niman Kachina, 8 days.
 August—Snake or Flute Dance, 8 days.
 September—Mam-zrau-tu, 8 days.
 October—La-la-kont, 8 days. Perhaps Oa-qu-le, 1 day.

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Figurines of Domesticated Animals in Austrian Folk-Religion—The well-known ethnologist, Dr Wilhelm Hein, points out in the Berlin *Zeitschrift für Volkskunde*, for 1899, a remarkable parallelism in the folk-religion of Austria and that of the Hopi Winter Solstice ceremony as described in a previous number of the *Anthropologist*. In 1897 Dr Hein's attention was called to certain iron figures of domesticated animals in the collection of Dr Eugen Frischauf, and he later found other specimens, among which were seventy-five in the old half-ruined chapel of St. Ägydius in Schwarzensee. On the first of September, a day dedicated to this saint, the country people from far and near flock to their chapel, where figurines representing horses, sheep, cattle, and other animals are placed on the altar. As to the use of these figures Dr Hein quotes from a letter of Herr Blau who has published an article on types of country churches in Austria. It appears from this letter that at Easter, in Bohemia, a country woman or maid carries one of these figurines to the altar on which an offering of four, five, or ten kreuzer is placed, and after a short prayer the figurine, generally that of a cow, is deposited on a table arranged for that purpose under the choir.

Dr Hein then refers to figurines of domesticated animals in the Hopi kivas at the Winter Solstice ceremony, calling attention to the parallelism in their use with that of the iron images. He points out that this Hopi festival, like Easter, is especially devoted to renewal of life, fertility of the earth, and increase of domestic animals. Near the close of his article Dr Hein recognizes a most significant principle in the use of objects on primitive altars, and makes an important distinction when he points out that these figurines are not votive offerings, used in "*Erfüllung eines Gelübdes*," but are "*Ausdruck eines Wunsches*," a symbolic expression of prayer so constant in primitive religions. There are several types of prayer used in worship: Silent prayer, the highest form of communion of man with the "gods," where no words or other symbols are employed; verbal prayer, implying an anthropomorphic or other conception of gods endowed with organs of hearing. The words used in this type may state the request directly or become symbols of wants or needs unexpressed. In verbal prayer the objects desired, or their symbols, are constantly employed in primitive religion. In a third type, pantomimic, or, as Powell suggests, gesture prayer, the worshiper shows the supernatural beings what he wishes by acting, always making use of objects or symbols of objects needed. Much of primitive ceremony, ordinarily called dramatization, is simply a complicated form of this last mentioned type of prayer which gener-

ally coexists with the second form or that where words are used. A complex example of this type of prayer occurs in the Winter Solstice ceremony at Walpi, Arizona, when a man personating a bird and representing the sun goes to a pile of earth in the kiva and throws into it small sticks or darts symbolizing sunbeams or other fertilizing agencies. This act is a prayer to the sun to fertilize the earth. In a less complicated form of the same type of prayer the priest simply sprinkles water on rain-cloud symbols when he wishes rain ; or, in the simplest of all, symbols of objects desired, or even the objects themselves, are displayed on an altar, which accounts for the rain-cloud symbols, the efficacy of water animals, water plants, sea-shells, any and every thing which would suggest to the "gods" the greatest desire of an agricultural people in an arid environment. The stone, clay, and wooden effigies of domestic or other animals in the Winter Solstice altars are used in prayers, and are not regarded by the Hopi as votive offerings, but represent what the worshiper prays for, and he ties his prayer-feather to them to show what he wants. It appears from Dr Hein's article that the iron figurines he describes have similar uses.

J. WALTER FEWKES.

Archeological Contributions—Under the auspices of the Archaeological Institute of America, a meeting will be held for the reading and discussion of archeological papers in New Haven on December 27, 28, and 29 next. Prof. Charles Eliot Norton will give the opening address on Wednesday evening, December 27. The presence with papers of a goodly number of distinguished classical archeologists is assured, and several executive officers of American museums will be present. The executive committee of the Institute desires, however, that the scope of the meeting be as broad as that of the constitution of the Institute, and particularly hopes that the department of American archeology may be well represented. Communications on the subject may be addressed to Prof. Thomas Day Seymour, Yale University.

MINOR NOTES

READERS OF THE Brighton (England) *Herald* are fortunate in being kept advised of scientific progress through frequent contributions from a judicious student known in America both personally and through her writings—Miss Agnes Crane. The issue for August 19 contains two columns of anthropologic notes, taken from *American Anthropologist* (N. S.), *Science*, *Popular Science Monthly*, *Annals of Iowa*, *Bulletin of the Free Museum of the University of Pennsylvania*, and various separate publications. The "Notes" begin with an appreciative obituary of

*THE STANLEY-McCORMICK HOPI EXPEDITIONS.**

IN 1897 the Hopi collections of the Field Columbian Museum were comprised within three cases and consisted chiefly of a gift from Mr. Ayer, supplemented by a small collection purchased from Mr. Keam, a Hopi trader. During this year I made an extended collecting trip through a number of the Western States, visiting on my return the Hopi pueblos, where I remained five days, which were spent in collecting ethnological material. From several sources, previous to my visit, I had heard of a collection which the missionary Mr. H. R. Voth had been forming during a number of years, to assist him in his studies. While examining this collection I was at once impressed not only with its great beauty and richness, but with the detailed knowledge which Mr. Voth possessed concerning every object in his collection. At that time there was no willingness on his part to sell any or even a portion of the collection, and in fact its sale was not even seriously considered.

In December, 1897, I revisited Oraibi, the largest of the Hopi villages, in company with Mr. Melville, an attaché of the department as modeler and sculptor. The object of this visit was to secure life casts of several Hopi for the production of a large group which would illustrate certain phases of their house life. Mr. Voth had in the meantime enlarged his collection, and I was more than ever brought to a realization of the value of its accession for our Museum. I returned to Chicago with the idea that we should secure the Voth collection, as well as the services of Mr. Voth that he might arrange the collection and construct certain altars, etc., illustrative of the religious life of the Hopi.

Shortly after my return I consulted with Mr. Ayer in regard to the matter, and it was

through his interest in the Museum that the subject was brought to the attention of Mr. Stanley McCormick, who, in January, 1899, notified me that he would contribute a certain sum toward the work, as had been outlined by me. Within a few days after this announcement of McCormick's intention, Mr. Voth arrived at the museum and began work, continuing with the museum uninterruptedly until May 1, 1900, when he left for Oraibi again to assume his duties as missionary. During Mr. Voth's connection with the museum his entire collection was installed, nine altars, involving an immense amount of detailed labor, were constructed, and over 1,700 labels were written. While Mr. Voth had never had previous experience in museum work, his natural ability was so great, his knowledge of the subject so profound and his earnestness so intense, that a great deal of work was accomplished in that time, and it was with no little degree of regret that I saw Mr. Voth leave for his field of work as missionary.

While the collection acquired from Mr. Voth contained a large amount of ancient pottery, yet the major part of the collection was purely ethnological, and it soon became evident that if we were to derive full benefit from the opportunities which presented themselves in Arizona for a complete exhibit of a single tribe, we must at once set about to secure a proper representation of ancient Hopi life, as remained concealed within the ancient house ruins and burial places. Much archeological investigation of this sort had already been carried on by other investigators, especially by Dr. Fewkes of Washington, who for many years had devoted much time to this work and always with consummate success. I decided, therefore, that while attempting to make our collection representative of all parts of the territory covered by the ancient Hopi, we should pay especial attention

* Read before the Chicago Society of the Archeological Institute of America, December 18, 1900.

to the ruins which heretofore had been lightly passed over; especially was it my desire that we might discover new ruins where yet remained interesting material. In accordance with this idea Mr. Burt, an assistant in the department, left Chicago early in December of 1899, and began a series of explorations in the well-known ruins of Homolobi near Winslow, on the Little Colorado River. He pushed on to the west, following the course of the river, and investigating one ruin after another for a distance of seventy-five miles. The result of this expedition was that our knowledge of the Hopi was considerably extended in a hitherto unexplored region, which was occupied by several clans, where the manufacture of the so-called yellow ware of the Hopi had not been practised. In none of the ruins explored by Mr. Burt beyond the point known as Cable Crossing, did he encounter any of this so-called yellow ware, but large quantities of other ware, the black and white predominating. About the same time that Mr. Burt left for the Little Colorado, Mr. Voth and I left Chicago for Oraibi, where we spent a little less than a month. The object of this—the second McCormick expedition—was not so much to secure material as to get additional information regarding certain altars. In this we were entirely successful, and while there had the good fortune to witness the nine day Soyal or Winter Solstice ceremony. Full notes were taken on this interesting ceremony and it will form the subject of a Museum publication shortly forthcoming. A number of interesting objects were also added to the collection on this expedition, of special interest being a number of masks and certain *tihus* or dolls which had never before been reproduced for the purpose of trade. Early in the present year, Mr. McCormick's attention was called to the fact that additional funds would be needed if the work was to be carried on, and he very

generously announced his intention of making provision for the continuation of the work and above all for an extension of archeological investigations among the ruins.

Early in May of this year I again sent Mr. Burt, on the third McCormick expedition, to the Lower Colorado, in order that the work which had been abandoned on the previous year, on account of the setting in of winter, might be continued. Mr. Burt continued his explorations on into the country of the lower Little Colorado river, reaching on this occasion Black Falls. As a result of this expedition many additional specimens, including a large number of turquoise beads, implements, utensils and ornaments of stone, bone and shell were secured, as well as a number of skeletons which will prove of the greatest value when the time comes to attempt to reconstruct the past life of the Hopi, so far as relates to their physical characteristics. It is only just to Mr. McCormick to say that he very generously made special provision for this second expedition of Mr. Burt's. The fourth and last McCormick expedition has just terminated after a period of eight months; this was in charge of Mr. C. L. Owen, also an assistant in the department, who left Chicago early in May. Mr. Owen confined his attention to the ruins located within the limits of the so-called Province of Tusayan, and the first five months of his time were spent in excavating at the great ruins of Sikyatki, Awatowi, old Mishonovi and old Cunopavi. All these ruins were well-known to scientists, and from many of them collections of considerable importance had been made, but so valuable are they for the purpose of reconstruction of the past history of the Hopi that it was considered especially desirable to form as large a collection as possible from each one. In this Mr. Owen was entirely successful, finding a hitherto unknown burying ground at

Sikyatki which yielded important results, and from Mishonovi—one of the most important of the Hopi ruins—securing over 600 pieces of decorated pottery alone, while from other regions he secured representative collections. Having exhausted the region in the immediate vicinity of the present Hopi villages he turned his attention to ruins of the North, many of which had never been previously visited by any scientist. While in this region he discovered ruins which we have reason to believe had never been seen by any white man. As a result of this expedition the Museum acquired nearly three thousand invaluable specimens, comprising every object which we might reasonably expect to find in graves or house ruins, and including a large number of rare forms of bahos or prayer offerings. Many unusual forms of stone implements, idols, and mask forms were found, while especially noteworthy are four painted stone slabs which probably once served in some Hopi altar and of which specimens have rarely ever before been found. Concerning the exact value of the contributions which may be made to science as a result of this last Hopi expedition it is of course too early yet to speak, but that our knowledge of the Hopi and of their migrations has been extended in many ways there is no question.

Finally there may be considered the contents of the two halls in the Field Columbian Museum devoted to the Hopi, for here, it may be properly assumed, are the visible, tangible results of these McCormick expeditions. Of the thirty-four cases which contain these collections, eleven are devoted to the ordinary every-day life of the Hopi. Here we may trace in detail, by means of thoroughly labeled specimens, models and three life-like groups, the domestic life of the Hopi through every phase of industry—such as pottery-making, basketry, spinning and weaving, costumes,

stone and bone utensils of various sort, etc. In the same room with these domestic collections are to be found several cases containing such of the material from ancient ruins as has been put on exhibition. These collections, however, it is to be expected, will be removed from this hall and shown in an adjoining hall along with collections which have been derived from the last two expeditions and which may be derived from further expeditions.

Much might be said of the interest attaching to the numerous specimens which these expeditions have yielded, but attention can only be directed to a single group of objects, namely, the yellow ware food bowls. Each one of these bowls is beautifully made (in fact no finer pottery has been found in America) and they are generally decorated on the interior with certain mythological figures or symbols. Among these bowls are very few duplicates, each one having its own story, having served during the life of its owner its own peculiar mission.

The second Hopi room is devoted to ceremonies and to the religious life in general of the Hopi. In this hall no distinct phase of the ceremonial or religious life has been omitted, and simply to show the fullness and richness of the collection, mention may be made of two or three categories of objects. While the Hopi are not greatly addicted to smoking, yet the use of tobacco forms a very important part in all of their ceremonies, and, for the production of smoke which shall symbolize clouds, special forms of pipes are used, known as cloud blowers. In other ways also during ceremonies pipes of special construction or design are used. The collection numbers over sixty interesting and carefully labeled specimens of pipes, many of which are extremely rare forms. During the ceremonies many forms of bahos or prayer messengers are used, and as these bahos are not made

for the purpose of trade, but as a rule are immediately after consecration deposited in shrines or springs, they are rather difficult to obtain, yet the collection numbers over 150 specimens of these interesting objects, representing nearly every form of *baho* known to the Hopi.

The figurines produced by the Hopi men and given by the mothers to the children during the *Niman*, or Farwell ceremony, and known as *tihus*, are objects found in all Hopi collections, but as a matter of fact these *tihus*, which represent certain mythological personages called *Katcinas*, are only reproduced for a limited number of characters. Owing to the unusual zeal shown by Mr. Voth toward the collection of this class of objects, the collection, with the recent addition of specimens brought home by Mr. Owen, numbers not less than 275, comprising over two hundred distinct varieties, a great many of which were reproduced for Mr. Voth only after earnest endeavor on his part. Inasmuch as these *tihus* represent *Katcinas* and as these *Katcinas* play a very important part in the religious life of the Hopi the importance of a collection of this magnitude, carefully arranged and labelled, can not be overestimated. Even more difficult than these *tihus* to obtain are the masks which are worn by the Hopi as they personate deities in the *Katcina* dances. The Hopi regard these masks with considerable reverence and do not willingly part with them, yet the collection numbers one hundred and thirty specimens, many of them being made of elk or buffalo hide.

But more important than these collections, however valuable and interesting, are the altars and sand mosaics, which are faithful, painstaking reproductions of altars which are erected year after year in the underground *kivas* of the Hopi. There may come a time when the actual altars themselves may be obtained, but up to the

present, so highly are they revered by the Hopi that no sum of money, however great, would induce them to part with a single slab from a single altar. The altars reproduced by Mr. Voth number nine, namely—the Antelope, Snake, Flute, Powamu, Powalawu, Katcina, Soyol, Marau and Oöquol. These altars are such as are erected by the Hopi during the great nine-day ceremonies, and while they do not exhaust the subject for even a single Hopi village, they are by far the most important altars and comprise within their number all those which contain images or fetishes. In most of the ceremonies represented by these altars, during the years when initiations are performed, sand mosaics are added to the altar, and comprised within the altars which have been reproduced are all those which contain this additional feature of interest. Mr. Voth also reproduced the great Ballülukon screen which is erected in the *kiva* during one of the ceremonies, and which is manipulated by means of concealed wires, to the intense delight of priests and the great mystification of the novitiates present.

The work which has been accomplished by the McCormick expeditions up to the present time has, I believe, been thorough and in every sense worthy the generosity of the patron. It must be admitted, however, that much yet remains to be done of equal value and importance among the Hopi of to-day and among the ruins of the past.

GEORGE A. DORSEY.

FIELD COLUMBIAN MUSEUM.

SCIENTIFIC BOOKS.

An Atlas of Representative Stellar Spectra from λ 4870 to λ 3300, together with a Discussion of the Evolutional Order of the Stars, and the Interpretation of their Spectra, preceded by a Short History of the Observatory and its Work. By SIR WILLIAM HUGGINS and LADY HUGGINS. London, William Wesley & Son.



Indian Corn

HOPI TOWN WALPI, ARIZONA

Resembling some impregnable feudal castle of the old world, this rambling Hopi village crowns a great mesa overlooking an expanse of glaring alkali desert

THE VILLAGE PUEBLO OF ORAIBI, ARIZONA

Though the architecture of the Pueblo Indians may be primitive, it is in harmony with its surroundings, possessing a distinct charm when viewed through appreciative eyes.

Many of America's foremost painters find in the sharp contrasts of white walls and blue shadows, flecked here and there with the coloring of woven blanket designs and bits of pottery, an appeal which has found expression on several famous canvases



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The Southwest

Through the Lens of an Ethnographic Photographer

THE FIRST OF A SERIES OF CAMERA STUDIES BY FREDERICK MONSEN

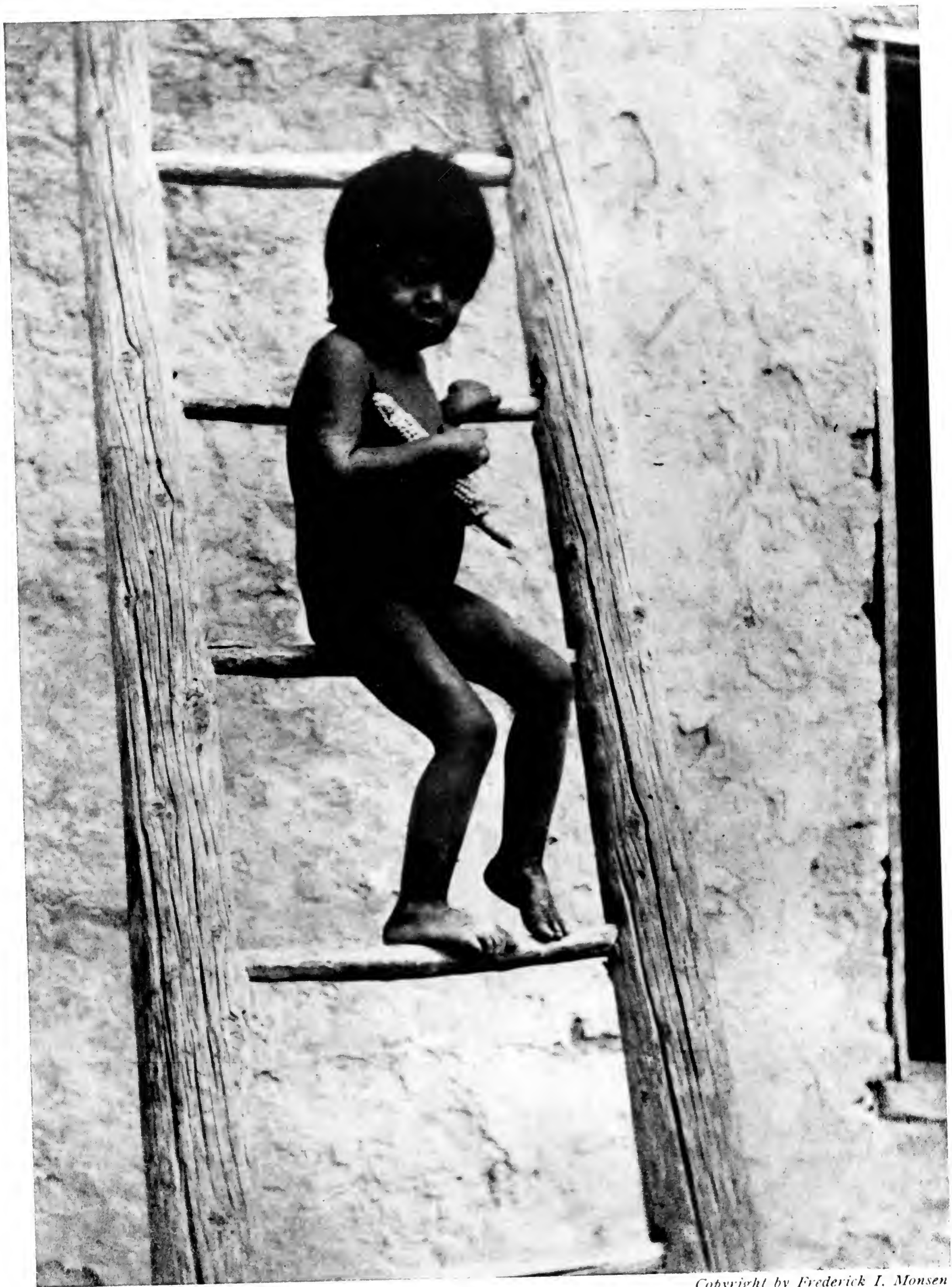


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THE Editors of THE AMERICAN INDIAN MAGAZINE consider themselves fortunate in being able to announce a series of photographic impressions of Indian life by such a master of the lens. Mr. Monsen's Indian photographs have won distinction in both scientific and artistic circles, because they combine the beauty of composition and lighting with accuracy of representation of certain phases of Indian life which will soon be things of the past.

During the last eighteen years Mr. Monsen has penetrated to parts of

the Southwest where a white man is still a curiosity. He has lived among the various tribes; has studied the most intimate phases of their daily lives; and because of his friendly interest and his appreciation of the purity of their ideals, the beauty of their art, the solemnity of their religious observances, has been a privileged character. The shutters of his camera have opened upon many rare and impressive scenes which—by his express permission—will be reproduced monthly in THE AMERICAN INDIAN MAGAZINE.



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HOPI BABY

Hopi children when very young play about on the flat roofs of the houses and adventurously climb the ladders leading thereto

Am. Museum Journ. - Feb. 1915.

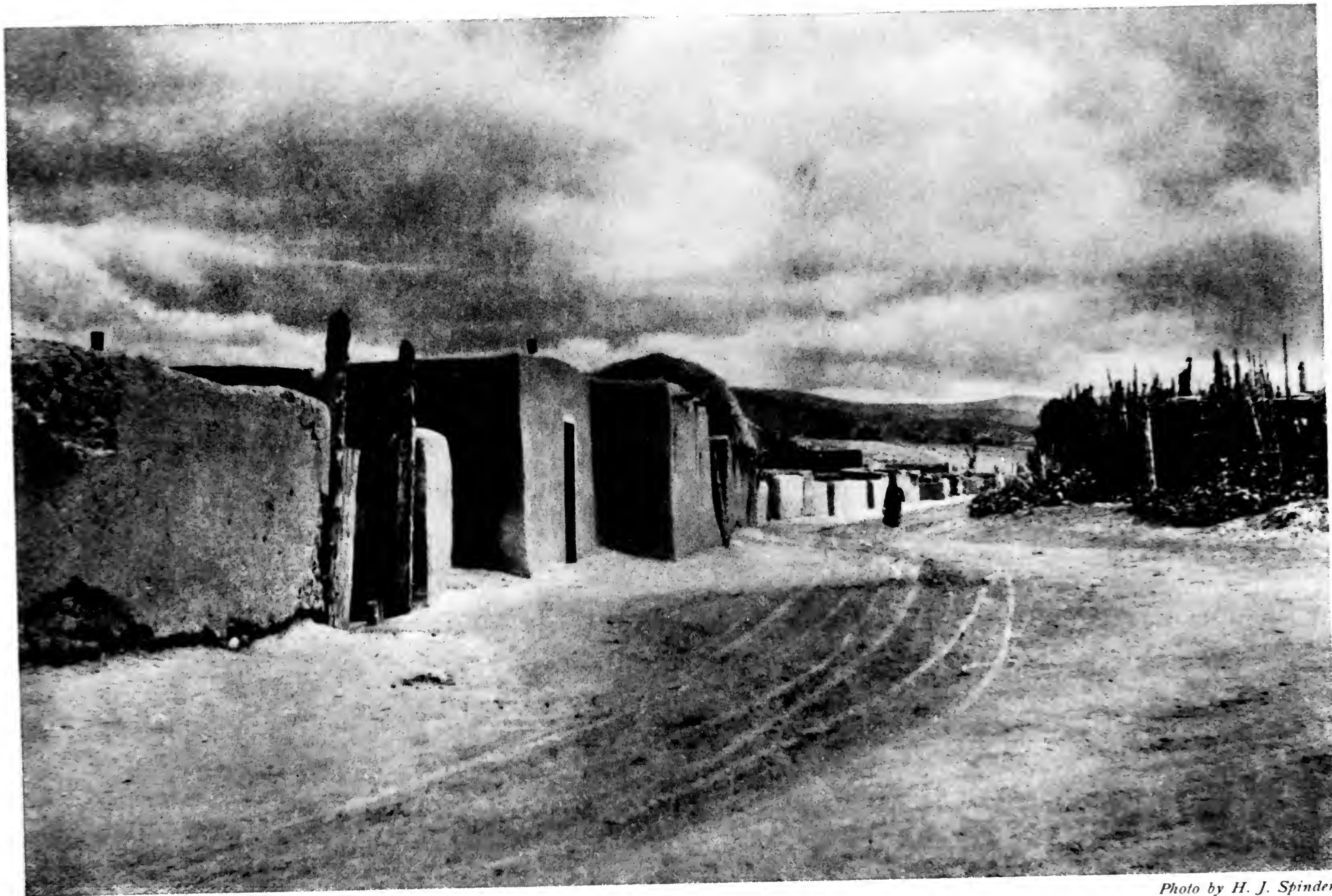


Photo by H. J. Spinden

THE PUEBLO ON THE VALLEY ROAD
The Santa Fé Mountains in the distance



Photo by Karl Moon

HOPI GIRL GRINDING CORN

Am. Museum Journal, Feb. 1915.



AT THE BRIDGE — San Juan Pueblo

Photo by Karl Moon

July 1925.

No. 3.

~~in America, as Doctor Rivers seems to assume. Altogether the treatise suggests many special inquiries of ethnographic interest and contains much valuable detail on the Oceanian area with which the author was particularly conversant.~~

~~ROBERT H. LOWIE~~

AMERICA

The North American Indian. EDWARD S. CURTIS. Volume XII:
The Hopi. 1922.

Among all the voluminous ethnographical literature concerning the Hopi there has been till now no orderly survey of their complex culture. It has been the simplest things about their life that one learned last of all, accidentally usually in the mass of specialized ceremonial detail. It is only with the publication of the latest volume of this series sponsored by J. Pierpont Morgan, *The Hopi*, that this is ended. The book is a clear and observant record of the various aspects of their life.

It is of course as beautiful a volume as our libraries boast, and one that is written lucidly and with competence. From an anthropological point of view it performs two major services: it is, first, that much needed summary of a Pueblo culture, the only one that has ever been done that will serve as an introduction to their habits of thought and is yet of such completeness as to be ethnographically of value; second, it contains a very considerable amount of new or variant material of comparative interest.

As a summary of a Pueblo life it is as successful as a strictly descriptive book well might be. The account of the katchina cult, for example, (pp. 170-177) with the generalized description of procedure and its intimate association with the kivas, is admirable. It is just such an account as a sympathetic and intelligent inquirer has need of. The shortcomings of the book as an introduction to Pueblo life arise as a defect of its virtue, for it is wholly descriptive, and it does not make any attempt other than lucidity of statement to guide the student through the unaccustomed mazes. It would have made the large patterns of their culture clearer to set off the katchina cult, for example, somewhat definitely from their other fraternity-organized activities of curing and weather-control; and it would be helpful to find an analysis of the various organizations of the kiva, and the

do his bidding. The farmer, whose calling we are apt to think of as representing the life primeval, is a mere upstart in comparison with one who practices the fine arts.

Both Professor MacCurdy and the readers of "Human Origins" are to be congratulated on this new, vivid, and scholarly reconstruction of the life and environment of prehistoric man.

C. D. MATTHEW

Medicine, Magic and Religion. (The Fitz Patrick Lectures delivered before The Royal College of Physicians of London in 1915 and 1916.) W. H. R. RIVERS. With a preface by G. ELLIOT SMITH. New York: Harcourt, Brace and Company, 1924. VIII, 147 pp.

The major part of this little book presents a history of primitive and early medicine. It shows the late Doctor Rivers at his best, and we must all feel indebted to his literary executor, Professor Elliot Smith, for having rescued these fugitive essays and made them generally accessible. So far as I know, this is the only serious attempt to characterize the major areas of the globe with reference to theories of disease and the correlated practices. A pioneer effort of this sort is bound to err on particular points, but Rivers's sketch remains a highly creditable undertaking.

The most serious mistake I have noted relates to the distribution of the belief in soul-kidnapping as the cause of illness. Rivers thinks that it is limited to Indonesia, Papuo-Melanesia, and America, with traces in West Africa, but writes: "We do not know of it in Asia" (p. 79). The fact is that it is prominent among the Chukchi; and likewise, I learn from Doctor Sternberg, among Mongolic and Turkic peoples. In view of Doctor Rivers's implicit rather than expressed tendency to connect American and Indonesian culture, the *continuous* distribution of the trait on both sides of Bering Strait is a phenomenon of considerable significance. In general, Doctor Rivers's exposition of most points in this book is characterized by commendable restraint, though the very formulation of certain questions—for instance, as to the single or multiple origin of Four as a sacred number (p. 88)—indicates his sympathies.

The distribution of the sweat-bath in Melanesia, New Guinea, Polynesia, Africa and America, as well as in Northern Europe, (p. 102) is certainly highly suggestive and merits closer study. It may be worth pointing out that the sweat-bath is not always a *vapor*-bath

fraternity, and the clan in their several functions in everyday life. Such a plotting of distinct activities and thought-patterns is outside the scope of the book.

This straightforward setting down of information, on the other hand, makes the ethnographical information exceedingly easy to use as comparative material. The account of his initiation by the only surviving member of the Poswimi, the extinct curing-society of medicine-men, fills an important gap in the so-far recorded material. This society was made up of a very small number of initiated medicine-men who met at the time of the winter solstice ceremony, "looked through people" in the performing of their cures, and initiated by clapping a crystal "heart" into the breast of the initiate. The likeness to the practices of Zuni and eastern Southwest curing societies is borne out also in the choir of five who sang for them at their ceremonies. Some relative of the newly-initiated medicine-man was supposed to die in consequence of his initiation.

The clan data presumably refer to Walpi alone, and in view of the wide discrepancies in the various pueblos, it would have been helpful to have had it specifically assigned to this village. The date at which it was collected would also have been valuable, for Mr. Curtis and Mr. Myers made their first trip to Hopi in 1900, and have gathered material at intervals ever since. We have the list published by Dr. Fewkes in 1900, and a recent unpublished list of Dr. Parsons, and a comparison of the three emphasizes the stability of the native groupings of the linked clans. In all three lists there are some singly-mentioned variants that do not occur in the others, but the main alignment into twelve groups of linked clans is stable. The main divergence of the Curtis list from both others is its omission, for the Bear group, of the usual linked Bluebird-Spider group, and the substitution of Hemlock.

Hopi proper names are clan-owned, but they are not the property of the clan of the man or woman who bears the name, but of the clan of the man or woman who bestowed it. Curtis has included a valuable list of 120 names with their translation and clan-ownership, and the clan affiliations of the person who bears the name, both on his father's and his mother's side. The majority of the names are given by the father's clan, and in some groups this is overwhelming. Of twenty-eight names owned in the Tobacco-Rabbit clan, twenty-six are borne by children of Tobacco men. Nevertheless in a total of 120 names

recorded, only 77 are borne by "children of the clan." In Sichumovi, at least, according to Dr. Parsons, the person bestowing the name is the ceremonial father who takes the child through the Powamu whippings, and initiates him into his own New Fire Society. If this is true also in Walpi, it will give a valuable indication of the relative frequency of different methods of affiliation with these societies. It seems that in Hopi theory the ceremonial father is from the maternal household of the father, but we know also that a sick child may be "given" to a person of unnamed affiliation to be initiated by him, if the child is cured, into the New Fire society of which he is a member. The trespass initiation is recorded also. The bearing of all these upon the clan-owned name should be enlightening.

This table of clan names is recorded in connection with a genealogy of 221 names, which was used in the gathering of kinship terms. Not only the use of these which accords with native theory is given, but also the secondary applications as shown by the terms which were applied to each other by the persons in the genealogy.

Confirmation is given of the practice of removing the fangs from snakes before the Snake dance. The method is that described in the confessions owned by the American Museum of Natural History. As a whole the descriptions of ceremonial are valuable as introductions, rather than as adding to already known detail. Some things of considerable significance escaped the attention of the authors, such as the clan basis of organization for the winter solstice ceremony.

The volume contains also valuable mythological material. The clan myths, compared with those already published and with Miss Ruth Bunzel's manuscript, are in their diversity of incident a self-sufficient rebuttal of their historicity. Among the incidents of the other tales never before recorded for the Hopi is the omnipresent Pueblo story of the marriage-test in which the fine-ground meal must adhere to a polished shell; and a well-acculturated variant of the northern incident of compassing your enemy's death by a contest in swinging from a tree that snaps back with great force.

All anthropologists are under a debt to Mr. Curtis and Mr. Myers for this volume, and we must regret that it is so rare and precious a book as not to be available for ready use. It should be accessible not only to anthropologists, but to their students, and to all who are interested in a complex and integrated culture.

RUTH F. BENEDICT

and is apt also to suffer mitigation in the course of subsequent study.

C. J. KEYSER

COLUMBIA UNIVERSITY

Hopi Songs. By BENJAMIN IVES GILMAN, Secretary of the Museum of Fine Arts, Boston, Mass. Hemenway Southwestern Expedition. A Journal of American Ethnology and Archæology. Fifth and Concluding Volume. Pp. xi + 235. Boston and New York, Houghton, Mifflin Company. 1908.

The text of the volume is divided into three sections: I., The Rote Song of the Hopi; II., The Phonographic Method; III., Notation, Diagrams and Comments. Seventeen Hopi songs are included in section III. A brief account of The Hemenway Southwest Expedition closes the volume.

The author opens his treatise by saying:

The study of Hopi, or Moqui, singing, to which this volume is devoted, completes an inquiry into Pueblo music begun in 1891 with a study of Zuni melodies. The records upon which both investigations have been based were obtained in Arizona by Dr. J. Walter Fewkes, now of the Bureau of Ethnology, Washington, at the time in charge of the Hemenway Southwestern Expedition, who first applied the phonograph to the preservation and study of aboriginal folk-lore.

Of his previous study the author writes (p. 11):

The major thesis of the "Zuni Melodies"—that Pueblo music is without scale—is strongly confirmed by this cumulative evidence. The diatonic form of the Hopi songs is (a) harmonic necessity or (b) apperceptive illusion. In large measure their adiatonic features are at once (c) intentional and (d) inexplicable by interpolation and transposition. The minor thesis of the "Zuni Melodies"—that "In this archaic stage of the art the scales are not formed but forming"—is rather weakened than corroborated by a closer study of Pueblo music. Its bent toward change inspires a doubt whether, unless by outward compulsion, it would ever submit to the trammels of a system. It appears an unhistoric rather than a prehistoric art.

Under the head Scales an Instrumental Product; the Voice Determining their Gen-

eral Form, the Ear, the Hand and the Eye their Varieties, the author skillfully proceeded to show that "Although the voice provides the raw material for scale building," the instruments have rendered service, so that

It would appear that while still disembodied music tends to remain adiatonic, though always of necessity diatonoid. Only when incarnate by instrumental constraint does it chose, because it must, the best of all possible yokes.

Other factors have influenced scale development so that

Scales may result with which the voice has had little to do, giving back to music, at the convenience and pleasure of ear and hand and eye, a semblance of the liberty of its vocal stage.

Under the head of Freedom, a characteristic of Pueblo music, the author writes:

Apart from the tendency to consonant intervals no metes and bounds to invention manifest themselves in these melodies, and they may apparently be altered by every performer.

In this connection a footnote calls attention to a fact presented at Berlin in 1888 before the International Congress of Americanists that

The anatomists of the Hemenway Southwestern Expedition found the hyoid bone of the ancient skeletons exhumed on the Rio Salado exceptionally elastic in structure. The position of this bone at the base of the tongue makes it an important factor both in speech and song.

This fact should not be forgotten when considering the data presented in this volume as of wide application. Nor can the statement that songs "may apparently be altered by every performer" be accepted as true of Indian songs in general. Accuracy in the rendition of a song, particularly of one that was a part of a religious ceremony, was insisted upon. In some of the tribes a mistake, or variation, in singing a song, constituted so grave a matter that it put a stop to the ceremony, until after a rite of contrition had been performed; that being finished the ceremony had to begin afresh. That there were slight variations in pitch and intonations was true, but they were such as occur among ordinary singers and did not affect the movement and flow of the melody, which the

singers were careful not to disturb, as the song in all religious rites was regarded as a message to the supernatural.

Section II. deals with The Phonographic Method. The author says of the phonograph: It "makes possible a hitherto unheard-of thing, the detailed study of an individual performance of music. It opens a field of investigation, that of the actual events of which music consists, which has hitherto been accessible to observation in only a very limited way—while a performance lasts, and in so far as it can afterward be recalled by memory." From the premise that "Music is an art of interval and measure primarily, and one of timbre secondarily" the author proceeded to a phonographic study of interval in Hopi singing. He says:

With a series of tests not psychological but physical I endeavored both to find the principal limitations of the instrument by the trial of various conditions of inscription and reproduction, and to determine the degree of exactness of its best performance. The method consisted mainly in noting the amount of variation in the rapidity of pulsations of sound called beats produced between a phonographic reproduction of a note held continuously and another note known to be of constant pitch.

Then follows a lengthy account of his work upon these tests and the conclusion:

As an apparatus for the reproduction of textures of interval the phonograph may fairly be called an instrument of precision.

Of the "method and symbolism of the notation" we read:

Like the records of Zuni music these . . . are the result of an attempt to judge the tones delivered by the phonograph by means of the sense for difference of pitch alone, without aid from the sense of interval. My aim has been to make a separate estimate of the pitch of each individual note of each performance, through its comparison with one or more of the series of tones at intervals of a tempered semi-tone, or 100 cents, given in the notes of an ordinary harmonium. This comparison was made, as before, by silencing the phonograph the moment the note to be judged had been reached, and immediately thereafter sounding a harmonium note. . . .

For the expression of "the minute scale of fourteenths of a tone made the basis" of his

records the author adopted modifications of the historical notation by which he says:

There is thus afforded for each of the fourteenths of a tone assumed as the steps in the scale of these notations a gradation of position easily distinguishable from every other.

He further remarks:

The attempt to follow the musical practise of non-European peoples with such minuteness must justify itself, either on the ground that accuracy of observation is a thing worthy to be aimed at for its own sake, or on the ground that in this branch of research such a degree of it has veritable value for purposes of theory.

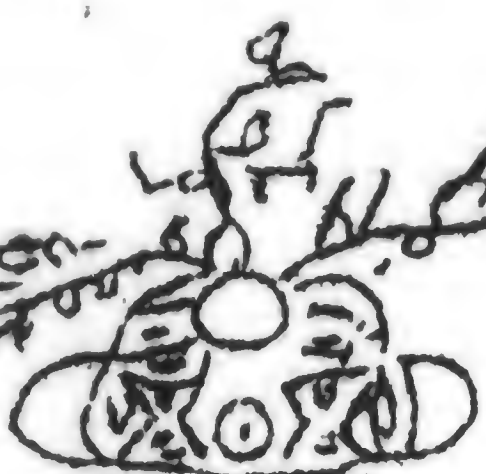
Section III. is composed of the presentation of each of the seventeen Hopi songs; given first on the usual clef, next the phonographic record according to his plan of notation, then a chart showing the "Course of Tone," followed by more or less elaborate "Comments." In some of these latter the author shows a fine appreciation of "these wild flowers of fancy, the wanton yield of naïve delight in the vocal production of interval," as in connection with "Snake Song No. 4" where he says:

The interest of the song lies in its stately rhythm, occasionally delicately varied; and in this deliberate ascent, as if from level to level of the singers native mesa, with a pause midway in each to rally loiterers.

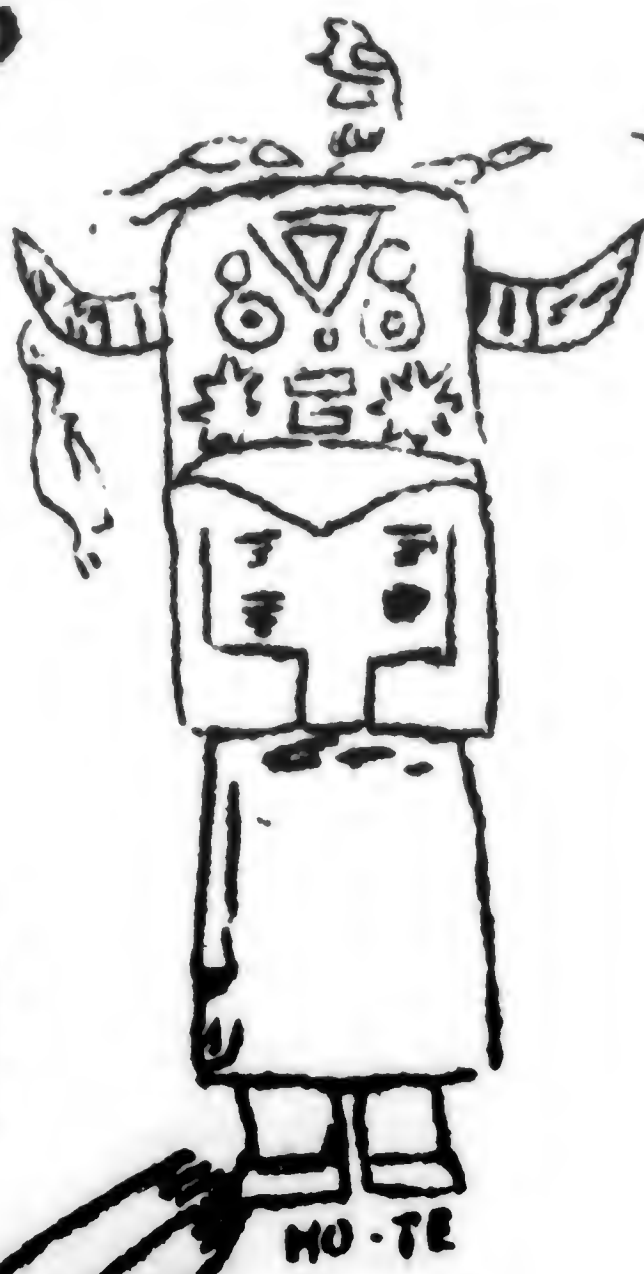
The volume represents much careful work and is a valuable contribution to the study of the phonetics of some kinds of Indian singing. The quality of tone is not touched upon and unfortunately the songs under consideration do not present a wide range of rhythms so that that interesting aspect is not dwelt upon. All the records under examination are from single singers. The Indian solo singer is apt to waver more in pitch than when he sings with a group. A number of voices not only strengthens the tone but steadies the interval. Moreover, comparatively few Indian songs are intended to be sung by one voice only, so that such records as those presented in the volume can hardly be regarded as representative of Indian music. They do not picture the songs as they appeal to the Indians, nor does the dissection of tones, as here so ably given, assist our race to dis-

NATURE NOTES

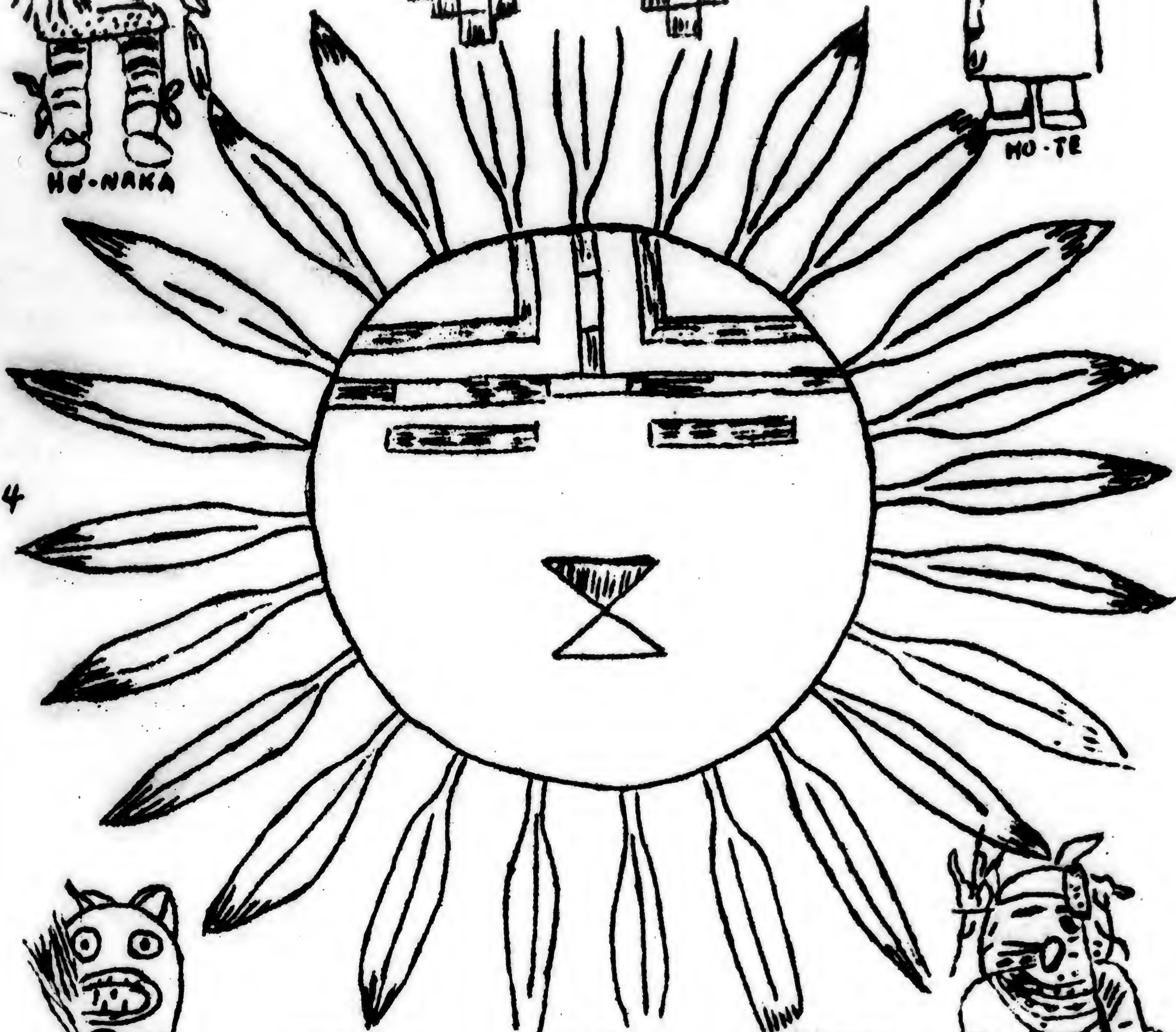
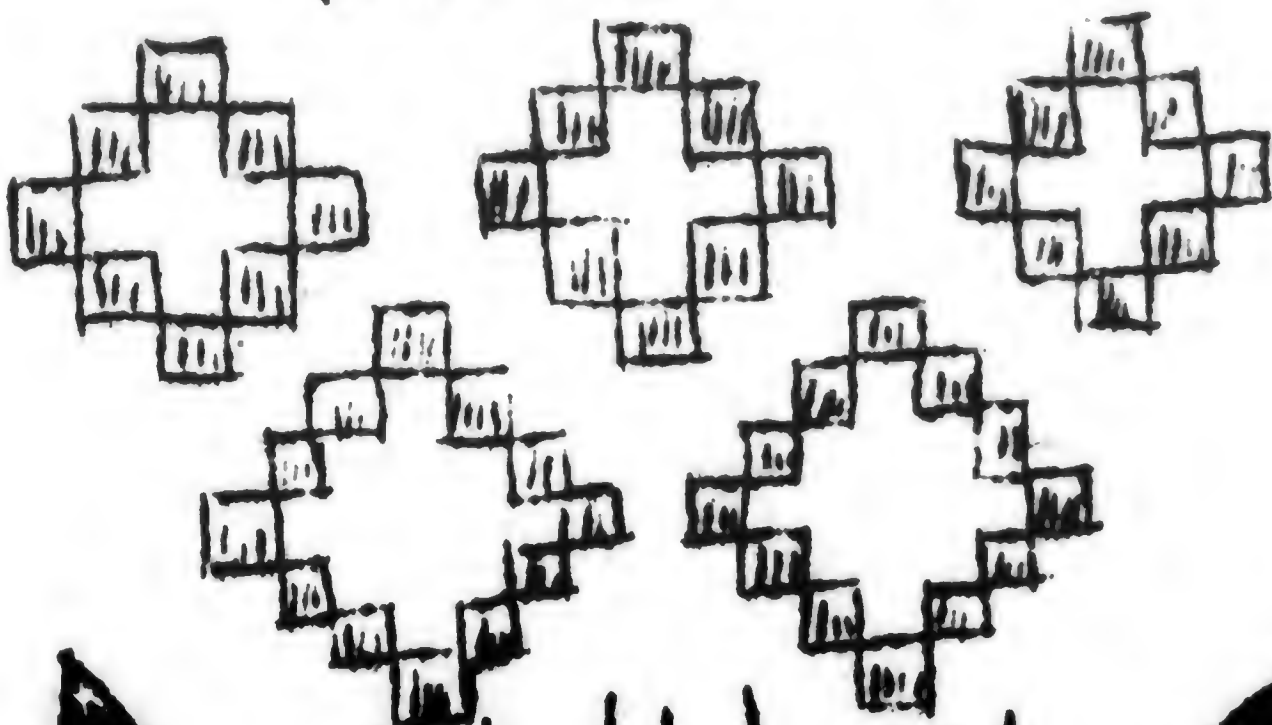
(STARS OR CLOUDS)



HO-NAKA

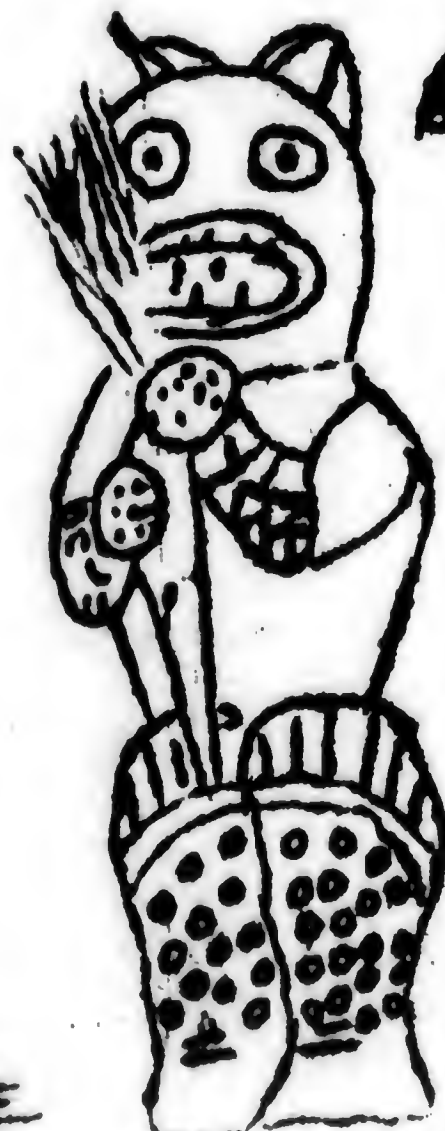


HO-TE

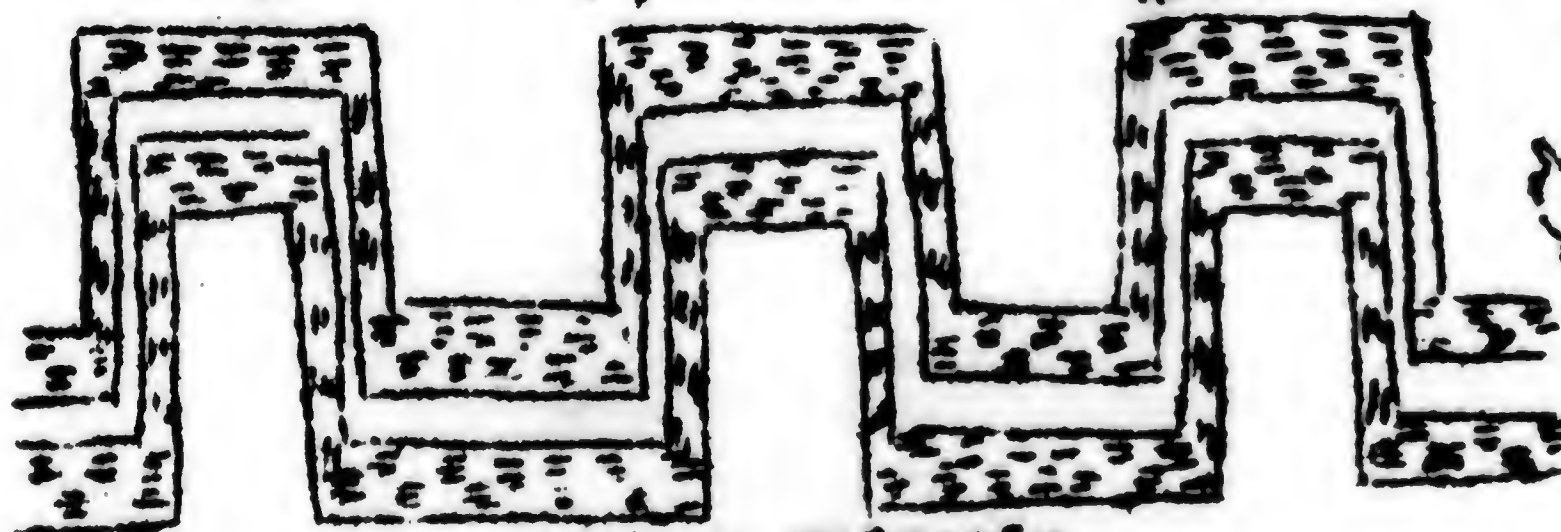


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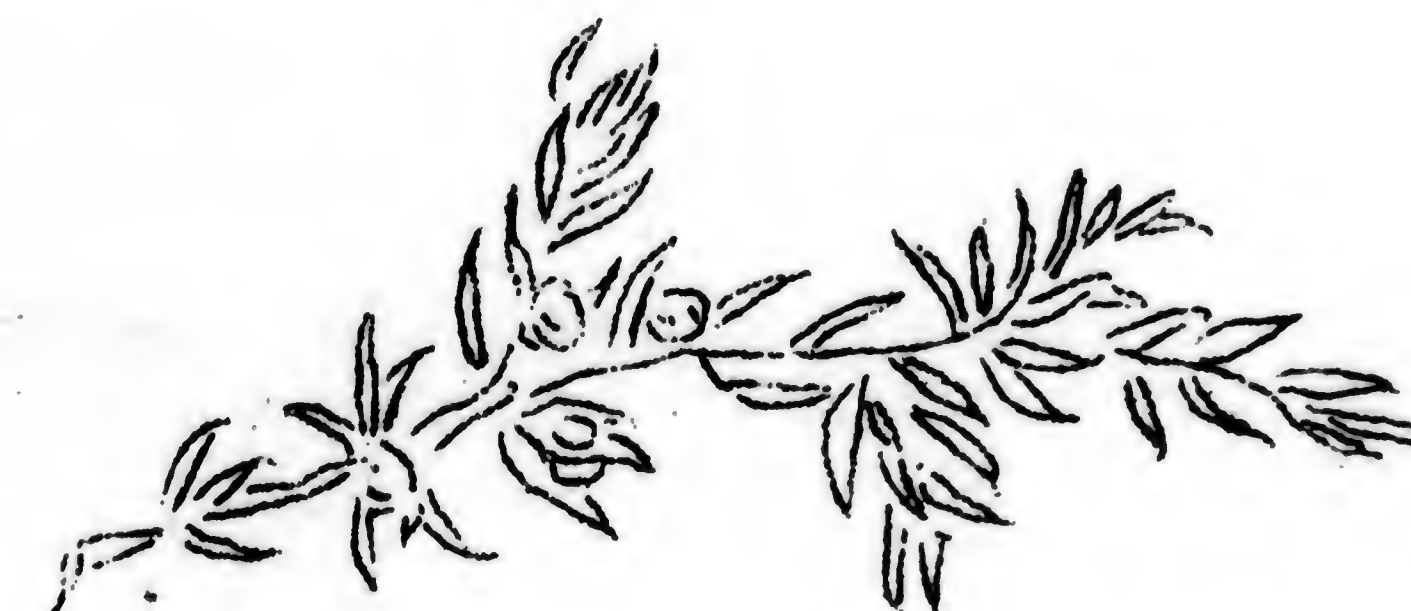
This Bulletin is issued monthly for the purpose of giving information to those interested in the natural history and scientific features of the Grand Canyon National Park. Additional copies of these Bulletins may be obtained free of charge by those who can make use of them, by addressing the Superintendent, Grand Canyon National Park, Grand Canyon, Arizona.

(Publications using these notes please credit Nature Notes from Grand Canyon National Park and author.)

M. R. Tillotson, Superintendent - Edwin D. McKee Park Naturalist

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THE COVER - HOPI SYMBOLS

By - Ranger-naturalist E.W. Count

It is perhaps impossible for white men to grasp the exact character of a Hopi "Katchina" (pronounce "Kah-chee' -nah"), four of which decorate the cover. The nearest we can come is to call it the spirit-messenger, a sort of lesser god if you will. This spirit conducts the soul of the deceased to the spirit-villages that occupy the buttes of the Grand Canyon. The Hopi children play with effigies, or dolls, representing various Katchinas; and the ceremonial masks and costumes of the Hopi dances are donned when the dancer impersonates, or embodies perhaps, certain Katchinas.

The Hopi himself, his language and his customs, are a blending of several strains. It is thus that, as more clans tend to congregate and live together, they add their Katchinas to the roster of the tribe. The number and variety is constantly growing; while, as, some clans die out, they bequeath their ceremonial paraphernalia to the clan next of kin. Such materials are then stored away as heirlooms, are never used again, and their names and significance may in time be lost. On the other hand, a man traveling to a distant settlement may return with some new and exotic Katchina.

It is common knowledge that the Indian, like other primitives, does not generalize. He is an animist, and the individual phenomena of nature are possessed of spirits. It is probable that Katchinas had their origin in such a philosophy.

The four Katchinas of the cover, Ho-naka, Hoto, Que'oo-uh (Queu-ugh), and Desaf' - katchina, came from dolls in the magnificent museum collection of the "Hopi House." They are not limited to any specific seasonal ceremonies. A wise old Hopi told me that

"Ho-naka he play around when Ho-te dance; he make noise an' just play.

"Ho-te - when you want rain; then down in Kivas you make Ho-te katchina dance.

"Que'oo-uh - when go kill wolf; then dance Que'oo-uh katchina dance."
(Which, apparently, means that the Hopi pacifies the spirit of the wolf with this wolf-katchina.)

"Desaf'-Katchina is Navajo (i.e. probably imported and modified from the Navajos.) When you sick an' get well, then you want to give Desaf-Katchina dance."

Incidentally, "White man want us to put on katchina masks an' take pictures; but we won't do that. Men go blind if take picture with Katchina mask (i.e. the Indian wearing the mask would go blind)."

It is quite likely that many decorations on baskets are simply designs of convenience. When we remember the manner of building baskets, we realize that there are predetermined and very restricted channels of artistic expression; so that not every object is necessarily a true symbol. Thus the star or cloud symbols, and the cloud terraces, are conventional designs from baskets. To one woman a design may represent one thing; to another it means something else. The Hopi men here could not tell whether a symbol meant a

star or a cloud; yet they agreed on the "cloud terraces", which evidently is a true symbol.

The Sun-shield, after all, deservedly holds central position. The one on the cover is the type from Walpi; in some pueblos, such as Shumopave, only the upper triangle of the "mouth" appears; in other cases the design is noticeably different; yet a sun-shield is always obvious even to the layman.

At the time of the solstice comes the Soyalmuna dance, presided over by the great religious Soyafaternity. The dance is a prayer that the sun cease its southern retreat and return to the land of the Hopitu, that the crops may again flourish. It is in this dance that the Sun-shield figures so prominently.

The colors of the shield are yellow, green, red, white and black, representing, respectively, north, west, south, east and above (i.e. the sky) In this connection it is of interest that the Zuni colors for the same directions are yellow, blue, red, white, and many-colored; the lower region is black, and the "middle" is made up of all these colors. On some Hopi shields, blue appears in place of green. On being questioned, one Hopi replied, "Blue is same as green."

The feathers around the shield, white with black tips, have been reduced in size for the sake of the drawing. There are twenty-four of them; this number designating a symmetry, a perfection; and they must be closely spaced.

The design in the upper portion of the shield shows much variation. Hopi Indians themselves have failed to explain this; though whether from lack of knowledge, or because there is no significance, remains undetermined.

FLYING DEER

By - Asst. Superintendent P.P. Patraw

On Sunday afternoon, September 29, eight fawns from the famous Kaibab deer herd took an airplane ride over the Grand Canyon as guests of Scenic Airways, Incorporated. So far as known, this is the first time that deer have taken to wings and invaded the domain of the eagle.

The Scenic Airways company used one of its tri-motor airships from which the passenger seats had been removed. The fawns, in specially made individual crates, were loaded into the cabin of the plane at Fredonia, Arizona, took off, and flew the 95 miles across desert, forest and canyon, to the airport at Red Butte, on the South Rim of the Grand Canyon. They had been brought from Pipe Springs to Fredonia, 16 miles, by truck, and were carried the 17 miles from Red Butte to Grand Canyon village by truck. Their transportation by truck-air-truck consumed exactly three hours. By truck alone they would have had to travel 240 miles, requiring 24 to 30 hours. No ill effects were noted from the air trip.

ANCE TRIBAL REMONY SEEN BY STOCKTONIAN

Holliger's Story of Trip to Mesa Village in Arizona Dessert

DR. CHARLES D. HOLLIGER

Every year for many centuries Hopi Indians have held a ceremony of unusual and somewhat odd interest. This ceremony is known as the Hopi Snake Dance. It is nothing like it held at any other place elsewhere in the United States, and probably has not been held for many years. Its origin is buried in legend and dates back to the prehistoric history of the tribe.

It was for the purpose of witnessing this pagan ceremony that one of us journeyed to the little known desert region of Northern Arizona, where the Hopi Indian reservation lies. The trip consumed eleven days, lasting from August 18 to August 29, 1923. We traveled by automobile from Fresno, California, the total distance in both directions from that point being approximately 1400 miles. The car used was an old Dodge touring car which had been overhauled and placed in fairly good condition. The tires were not new and barely lasted through the trip. A trip of this length and over roads such as we encountered tested the stamina of any car, and we had our share of trouble the way.

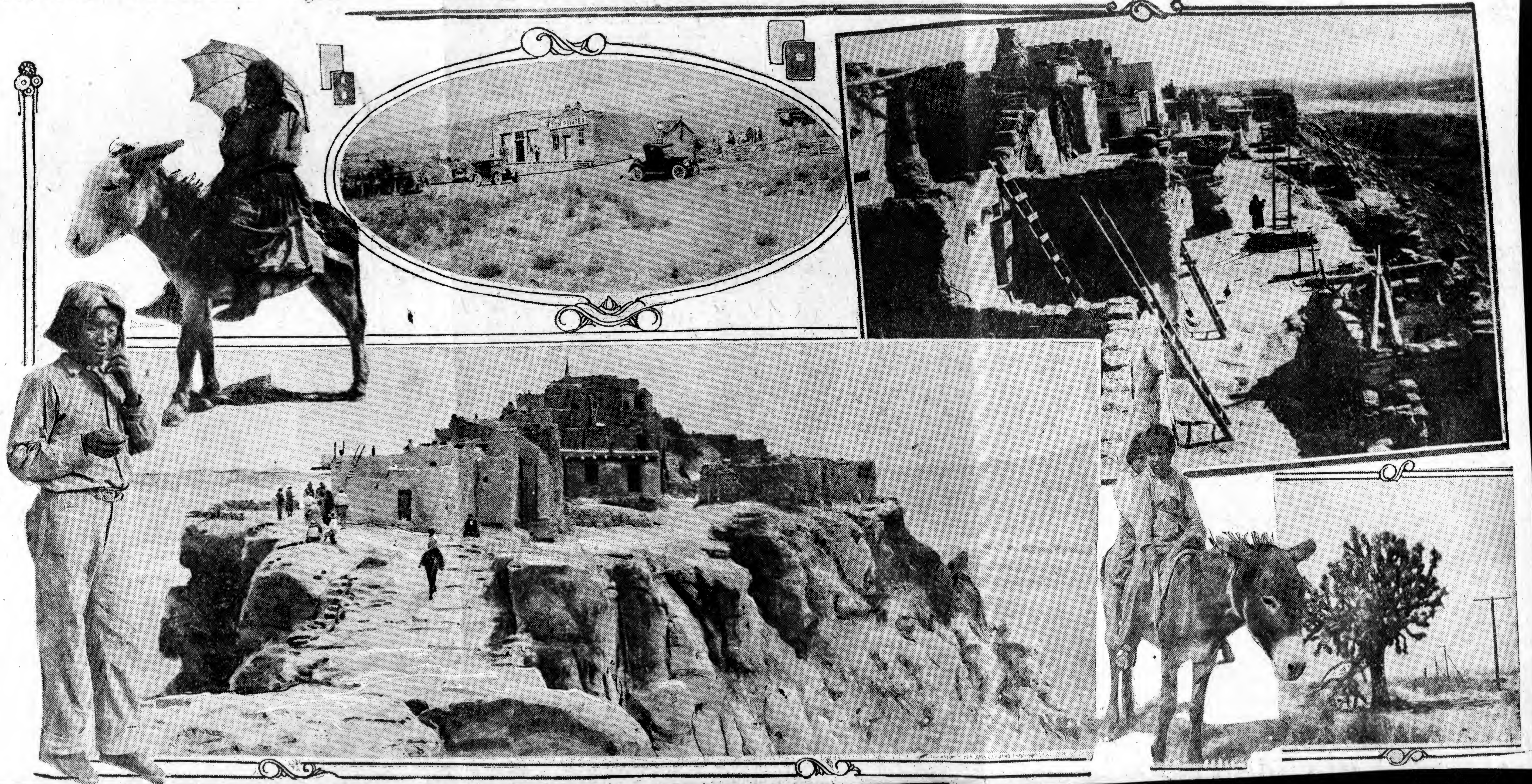
Nothing of especial interest was encountered until we reached the great desert. This is a great stretch of almost useless land divided in places by ranges of bare, rocky mountains. In parts of the soil is rich, but the lack of water makes it useless for agricultural purposes. In other places the ground is too rocky to be of any value even if irrigation were possible. The western side of this desert is dotted with the picturesque yucca tree, sometimes called the Joshua tree. These trees sometimes reach fifteen to twenty feet in height, but their thin, branch-like leaves afford little shade for the traveler. They often assume weird, distorted shapes. Unlike the yuccas, sage and mesquite are almost the only other plants to be found. In places a few flowers are found, but in the main it is a land of yucca, sage and sand.

Desert Race Course

Just east of the Santa Fe station called Muroc, there is a region about fifteen miles in diameter which is entirely devoid of all vegetation. This plain is a few feet lower than the surrounding desert and is probably a sink on which

(Continued on Page Ten)

Snake Dance of the Hopi Indians, a Rite That Belongs With the Age



VILLAGES OVERHANGING DESERT

FROM HIGH MESAS STILL SCENES OF WEIRD AND THRILLING RITES

Rattlesnakes, Dropped on Plaza Following Tribal Dance, Create Panic Among Spectators When They Start Crawling—Stockton Man's Story of Trip Into Arid Region of Plenty of Heat and Few Clothes

(Continued from page one)

water stands at certain seasons of the year. It is as level as a floor for miles, packed hard and without cracks. The soil is like clay in appearance, but contains enough alkali to prevent the growth of any vegetation. This sink would make a wonderful race course, and we pushed the old Dodge to the limit and succeeded in getting it up to forty-five miles per hour.

As we drove out on this bare plain and looked across toward the east, the white land seemed to slope very gradually down into a lake of clear blue water. We even seemed to see reflection of clouds and distant mountains in this lake. Once for an instant something white flashed in the sun, looking exactly like the sunlight on a great white sail. It was a perfect mirage. As we went toward the middle of the sink, we seemed to be on a low flat island surrounded on all sides by blue water. Looking back toward the railroad station we could see what appeared to be a reflection of the water tank and a few trees in this lake. We tried to take pictures of this mirage effect, but they show only a straight horizon line, without any hint of water. We never discovered what caused the flash which looked so much like a sail in the distance.

On the east of this sink we crossed a range of rocky, volcanic mountains. The road there and through most of the Mohave Desert is abominable. Practically no work has ever been done on it in most places, at least not for years. A few stretches appear to have been paved some years ago, but what remains of this pavement is cracked, rutted and worn, and is almost as bad as the rest. At Barstow that afternoon we discovered that the frame of the car was badly cracked due to the severe strain of these rough desert roads. We rested for about four hours while it was being welded, and then after supper proceeded on our way. We drove until about midnight to make up time, and then pulled a few feet off the road, spread out our sleeping bags and were soon asleep. In the morning we made a sad discovery; the welded frame had broken again in the same place, and was as bad or worse than before. It was all we could do to limp into the next town, Amboy, about ten miles distant. Here was a little garage with one mechanic and his Mexican helper. After discussing various plans for repairing the frame, they finally bolted a strip of iron along the under side, and we went on again, not feeling any too sure of ourselves this time. We arrived at Needles a little after noon without any further trouble, but we decided to have the frame repaired again. This time it was done successfully, so that it gave us no further trouble during the remainder of the trip. The job took the whole afternoon, however, and we decided to drive on after supper to make up some of the time we had lost.

Crossing the Arizona border, Needles is on the California side of the Colorado river, which is here a broad, shallow, yellow stream. The road and railroad bridges do not cross at Needles, but about twenty miles down the river where it is narrower, and the banks are more suitable for bridge construction. The country along the river is wild and desolate. Many small canyons have been worn down by the winter rains, and the rest is a succession of short, steep descents and ascents, rough and rocky. But in places we caught glimpses of the broad river winding away in the moonlight, and this repaid us for the discomfort of the ride. At the Arizona end of the bridge is the little station of Topock. We found the roads in Arizona from here to Flagstaff very good, and we traveled merrily along through a mountainous country, until we reached Kingman about

few miles of this road was good and deserved the name "highway," but there are places farther on where we smiled when we thought of the name. We camped at a place that night called Turkey Tank, among low cedars growing in a volcanic soil.

Next morning we got started about 7:30, after our first real camp breakfast. The road goes northeast, the timber disappears, and a region of old volcanoes is entered. One of these which bears the name of Sunset Crater, we climbed. It rises about 1000 feet above the surrounding country, is cone-shaped and has a depression several hundred feet deep at the top. Its sides are covered with loose volcanic gravel which makes climbing difficult, as one slips back nearly as fast as he can advance. Small clumps of sage and greasewood almost regularly spaced cover the sides. It took us over an hour to make the ascent, and only about fifteen minutes to come down.

In the Navaho Indian Reservation

Leaving this volcanic country, the road gradually descends to the Little Colorado river. We reached the river at a point called Toichoco, where until recently a trading post has been maintained. Now this spot is deserted, and a sign directs the traveler to a point fifteen miles up the river, where a bridge has been built. The road in this locality hardly deserves the name. It is simply a pair of wagon tracks over rocky ledges, up and down steps, through sand and loose boulders. Ten miles an hour is a good average speed over this road. This is in the Navaho Indian reservation, and we passed several bands of sheep in charge of small groups of Indians. At the bridge there is a trading post conducted by a white man, where Indians bring their rugs, jewelry, baskets, etc., and get their supplies and clothing. Similar trading posts are located at all Indian towns, and a few at important points along the road where there is no village. They usually have quite an assortment of rugs, blankets, bracelets, beads, baskets, etc., which can often be bought for considerably less than the prices asked at the railroad towns. These traders act as pawn-brokers for the Indians, loaning them money on these articles. They have a reputation of being very fair in their dealings with the Indians, and are universally trusted by them.

Navaho reservation is quite extensive, and the Navahos are said to number about 40,000. The Hopis occupy a small reservation inside of the Navaho territory. The Indians of these two tribes are usually quite different in appearance and can readily be distinguished. The Navahos are usually taller, more slender, and have thinner, sharper features. Sheep raising is a common occupation, so common, in fact, that sheep are used as a standard of value. Values are often given in sheep, one sheep being estimated at \$2. A few Navahos follow agriculture, and some make jewelry. These latter are often very clever and turn out handsome rings, bracelets and beads with very primitive tools. Their entire outfit often consists of only a hammer and small anvil, a pair of pliers and a hand drill. They cut and polish turquoises and work it into their jewelry in a wonderful manner. Many of the women and occasionally a man, follow weaving and pottery making.

The Hopi Descendants of Cliff Dwellers

The Hopis are probably the direct descendants of the ancient Cliff Dwellers, whose ruined towns are found in many places in their country.

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Seen On the Southwestern Desert



You'd expect to find a camel on a desert but you'd hardly expect to find one carved by nature on the canyon cliffs as you see him in this picture. Dr. Holliger, who snapped the photograph in Coal Canyon, which in miniature rivals the Grand Canyon in its sublimity of coloring, states that all sorts of fantastic figures can be deciphered wherever the forces of erosion have been at work. The second peak in this picture was dubbed "The Old Hen" by Holliger's party. In the lower inset we have "Shirt-tail Charlie," a Hopi Snake Chief. Photos by Dr. Charles D. Holliger.

barometer, and found that they were from 300 to 350 feet high.

Walpi, Scene of The Snake Dance

After exploring this village we started for Walpi where the Snake Dance was to be held. Walpi lies about thirty miles east of Oraibi, on the east mesa, or as it is often called, the first mesa. The road leads through the Oraibi wash, which at the time we crossed it contained only a small amount of water. These washes are a peculiarity of this northern Arizona country. Because of the almost complete lack of vegetation in the upper country, water runs off very rapidly after a rain. And when it does rain in this country it rains in torrents. Cloudbursts are not uncommon at certain seasons. The result is that these washes may be dry one day, and the next be rushing torrents hundreds of feet wide and many feet deep. At such times they are entirely impassable, and even when dry their sandy beds and steep sides offer considerable difficulty to the motorist. The remainder of the road to Walpi was fairly good for this country, but in places was crossed by successions of little washes which made going slow.

Walpi, like Oraibi, has a school at the foot of the mesa, and around the school a few houses of white people, and a trading post. The old town, where most of the Indians live, is built on top of the mesa. The other towns also lie on top of this mesa within a short distance of each other. They are called Sichomovi and Tewa respectively. Each of these three towns has from 100 to 200 inhabitants.

We found many visitors already camped about the Indian school and other parties arrived throughout the day to attend the famous Snake Dance on the following day. Here again we were met and entertained by the head of the Indian school, Mr. Leming, who is an old friend of my companions. Several noted persons had already arrived or came later to attend the dance, among

Those Pueblo Ruins

Number of Ancient Towns Does Not Mean Once Great Population. [From the San Francisco Chronicle.]

Though he appears to be settled for the ages in his apartment-house towns on Arizona and New Mexican mesas, the Pueblo Indian is the original ready mover. The Hopi or the Zuni or the kindred tribes will spend years building a stone town and equipping it with elaborate ceremonial chambers above and below ground. Then an omen goes wrong, or factional strife arises; the labor of decades is abandoned and a new town, perhaps a couple of them in case of a feud, is built somewhere else.

That is the explanation of the great number of ruins found all over the Southwest, just such ruins as those now being excavated in the Muddy and Virgin valleys in Southern Nevada. All of them, whether in cliff alcoves or on valley bottoms, are the remains of towns, villages or hamlets built by the ancestors of the modern Pueblo Indian.

Once it was supposed that the vast number of ruins indicated a former great population, therefore, a moister climate. But now scientists are sure that the desert climate has not changed for thousands of years. They are equally sure that the Pueblo population was probably never much greater than it was when the white

green cottonwood branches had been erected. In front of this a shallow pit had been scooped out of the ground and covered over with boards. About 5 o'clock in the afternoon several old Indians, among them the snake chief, came bringing bags of live snakes, securely tied shut, and deposited them in the pit in front of the green bower. They then returned to the snake kiva, or underground room, where preparatory ceremonies all take place. No one but the snake men are allowed to enter this kiva, or even to come near the ladder which leads down into its darkness. The bringing of the snakes is a signal that the dancers are nearly ready to begin.

The Snake Dance, a Prayer for Rain

Walter Hough, in his article on the "Moki (Hopi) Snake Dance," says: "The snake dance is an elaborate prayer for rain, in which the reptiles are gathered from the fields, entrusted with the prayers of the people and then given their liberty to bear these petitions to the divinities who can bring the blessing of copious rains to the parched and arid farms of the Hopis. It is also a dramatization of an ancient half-mythic, half-historic legend dealing with the origin and migration of the two fraternities which celebrate it, and by transmission through unnumbered generations of priests has become conventionalized to a degree, and possibly the actors themselves could not now explain the significance of every detail of the ritual."

About 5:30 the dance began. The dancers came from our end of the courtyard, through the narrow space between the sacred rock and the buildings. The first group of about ten men trotted in chanting and arranged themselves on either side of the bower or altar, facing the open space. The last Indian in this group bore a short stick attached to a piece of rawhide, this he swung rapidly around his head, causing it to whirl and give out a roaring sound like wind or distant thunder. Another Indian carried a vessel of water and a feather with which he sprinkled the water on the ground before him as he walked. The other Indians had rattles made of pottery ware, with which they kept time to their monotonous chant.

Immediately after the first group entered a second larger party of about sixteen Indians came in and ranged themselves in front of and facing the first line of dancers. The Indians wore only a breach cloth but were covered by ornaments of various kinds, such as skins, feathers, beads and bracelets. Their faces and bodies were painted in a striking manner. The lower part of the face was black; the upper part striped and spotted with red. The shoulders, arms and legs were also daubed with various combinations of color.

The Weird and Awful Dance Is On

The actors kept up their chant for some ten or fifteen minutes. Occasionally one of them would pass up and down between the two lines, keeping time to the chant and to the swaying bodies of the dancers. Suddenly this part ended; the second line of dancers broke up and made a rush for the bower; they pulled up the boards, untied the bags, and every second man drew out a snake. He placed the body of the snake between his teeth about a foot from its head, with the head toward his right side. His partner, who carried no snake, danced on his right side, and with a long feather played with the snake to keep it from biting the other. There were seven or eight of these pairs of dancers; their movements were a slow trot, keeping time to the chant of the first group of men who kept their places and continued chanting. The course of the dancers was around behind the sacred rock, at the foot of which we were standing. They passed so near on either side that we could have reached out and touched them and the snakes they carried. We were glad that the heads of the snakes were turned the other way, for most of them were rattlers and they did not seem in a good humor. When the dancers had made one circuit of the courtyard each threw down the snake he was holding, took another from the bags and with it in his mouth, made another round of the courtyard. The snakes, as they were dropped by the dancers, were gathered up by two snake gatherers, who soon had both hands full of writhing reptiles. Often the snakes when dropped would start toward the crowd of visitors; there would then be a backward stampede until it was deftly picked up by the snake gatherer.

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This performance was kept up until each snake had been danced with once around the courtyard. Sometimes two of the smaller snakes would be held by an Indian in his mouth at once. We did not count the number of snakes but there were at least fifty or seventy-five. Some estimated the number at 100 or more. Most of them were rattlers, some quite large and all of them active and excited. It is a disputed question whether the Indians render the snakes harm-

just seen a sight that belongs 2000 years back in the history of the world."

The next morning after making another trip up to the town of Walpi to interview the Snake chief and secure pictures, we started on our return trip. We went by way of the middle mesa, where three more Indian towns are located, and spent several hours exploring these towns. The most important village on this mesa is Mishongnovi. Here there was to be a Snake Dance on

dearer than Blue Canyon and compared favorably with the Grand Canyon of the Colorado. Being a little ahead of our schedule, we decided to explore the canyon the next morning. We found that it fully justified the description given by the miners. It is a miniature Grand Canyon, with all the peculiar shaped rocks and monuments, and the wonderful coloring found in its big brother. Coal canyon drains into Moenkopi wash, which in turn drains into the Little Colorado river. The rest of the soil formation

frame of the car was badly cracked due to the severe strain of these rough desert roads. We rested for about four hours while it was being welded, and then after supper proceeded on our way. We drove until about midnight to make up time, and then pulled a few feet off the road, spread out our sleeping bags and were soon asleep. In the morning we made a sad discovery; the welded frame had broken again in the same place, and was as bad or worse than before. It was all we could do to limp into the next town, Amboy, about ten miles distant. Here was a little garage with one mechanic and his Mexican helper. After discussing various plans for repairing the frame, they finally bolted a strip of iron along the under side, and we went on again, not feeling any too sure of ourselves this time. We arrived at Needles a little after noon without any further trouble, but we decided to have the frame repaired again. This time it was done successfully, so that it gave us no further trouble during the remainder of the trip. The job took the whole afternoon, however, and we decided to drive on after supper to make up some of the time we had lost.

Crossing the Arizona Border
Needles is on the California side of the Colorado river, which is here a broad, shallow, yellow stream. The road and railroad bridges do not cross at Needles, but about twenty miles down the river where it is narrower, and the banks are more suitable for bridge construction. The country along the river is wild and desolate. Many small canyons have been worn down by the winter rains and the road is a succession of short, steep descents and ascents, rough and rocky. But in places we caught glimpses of the broad river winding away in the moonlight, and this repaid us for the discomfort of the ride. At the Arizona end of the bridge is the little station of Topock. We found the roads in Arizona from here to Flagstaff very good, and we traveled merrily along through a mountainous country, until we reached Kingman about 10.30; here we sought out a public auto camp ground and spread our sleeping bags.

We left Kingman at 7:45 in the morning, took lunch at Seligman, and arrived at Flagstaff at 4:30 in the afternoon. Travel on this day was pleasant and the roads excellent. We had no trouble whatever and made good time. The weather was cool and pleasant, with a few white cumulus clouds floating about in the sky. These clouds, by the way, seem to be a daily occurrence there at this season of the year. They appear every day along in the forenoon, become thicker around noon, and gradually disappear in the evening. To one not used to clouds they afforded a continual source of interest. They would assume all sorts of grotesque shapes. One could trace out queer, distorted faces and images in almost every direction among these clouds. We took turns at driving, and on my shifts off I spent many hours watching the continually shifting cloud-scapes. About noon of our first Arizona day the clouds thickened and gave us a little shower. Lightning and thunder sometimes accompanied these cloud displays, and, in fact, the night before while passing through the mountains near Oatman there was a remarkable display of distant lightning. The peaks would be momentarily silhouetted against the black sky in a striking way.

Flagstaff and the Arizona Plateau
This part of Arizona is on a high plateau and the climate is generally cool and pleasant. The altitude gradually increases from about 3000 feet at the western border to 7000 at Flagstaff. The western half of this stretch is a somewhat barren, rolling plain covered with sage, cactus and several kinds of flowering plants. In places rocky mountain ranges cross in various directions. As one approaches Flagstaff, timber begins to appear, and soon the country is quite heavily wooded with yellow pine and cedar. The main highway, known as the National Old Trails Highway, has recently been improved and was in fine condition. Long before reaching Flagstaff the San Francisco peaks began to loom up. These are a solitary group of wooded peaks north of Flagstaff, which reach an altitude of about 12,500 feet.

We stopped at Flagstaff only long enough to visit the postoffice for mail and to lay in a supply of food, for we were now about to leave the land of restaurants and strike off into the wilds. We continued on the main highway for about 20 miles east of Flag (as it is generally known in this country) and turned off at a road going north and marked "Hopi Highway." The first

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The Hopis are probably the direct descendants of the ancient Cliff Dwellers, whose ruined towns are found in many places in their country.

Of all the Indians in the United States they are the tribe which has been least affected by the civilization of white man. They still preserve more than any other tribe the ancient religion and customs which have been transmitted to them through many generations in the past. This is largely due to the remote and inaccessible location of their villages. Their religion is a mixture of god and devil worship. We were shown near one of the villages a little stone hut known as the "god house." This is hardly large enough for a man to crawl into on his hands and knees; around the walls are fastened four rude stone images which represent four of the ancient gods of the Hopis. The images were too imperfect for us to tell what they were intended to represent, and the guide who brought us to the place professed ignorance as to their exact meaning. He told us that all of the Hopis formerly believed in these gods, but that of late years many had fallen away from the old belief, and the gods were becoming badly neglected.

We arrived at the first Indian town, Oraibi, on the evening of August 22. Here there is a government school attended by nearly 100 Indian children. The director of the school, Mr. Marks, received us cordially, and gave us two rooms in one of the stone buildings near the school. That evening Mr. Marks entertained us at his house and told us many interesting things about his work among the Hopis.

The next morning we drove up to the old town of Oraibi which is built on the top of a mesa several hundred feet above the surrounding plain. All of the old Hopi villages are built on these high mesas, of which there are three principal ones, the west, middle and east mesas. Oraibi is located on the west mesa. The towns were originally built on these high places for protection, for the walls are steep and only a few narrow trails lead to the top. Probably the old instinct of the Cliff Dwellers had something to do with the location of their towns also. Certainly they present much the appearance of the old cliff dwelling, with their stone walls, flat roofs and ladders leading to the upper floors. Now fairly good roads lead to the top of all these mesas, and it is a common sight to see automobiles standing beside these prehistoric-looking dwellings. A few of the Indians themselves own good cars, but most of them adhere to the donkey as a means of transportation. No water is found in these mesa towns except what rain water collects in a few small rocky basins; this is used for the stock. For their own use the Indians bring up water from the springs and wells at the foot of the mesas. We measured the height of these mesas above the surrounding country by means of an aneroid

were from 300 to 350 feet high.

Walpi, Scene of The Snake Dance

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We found many visitors already camped about the Indian school and other parties arrived throughout the day to attend the famous Snake Dance on the following day. Here again we were met and entertained by the head of the Indian school, Mr. Leming, who is an old friend of my companions. Several noted persons had already arrived or came later to attend the dance, among them Gov. W. P. Hunt of Arizona, Jimmy Swinnerton, the famous artist and cartoonist and son of the late Superior Judge James G. Swinnerton of Stockton, Calif.; Harold Bell Wright, the novelist; King C. Gillette of safety razor fame; Dr. Cloyd Heck Marvin, the president of the University of Arizona; Dean Cummings of the University of Arizona; John Wetherill, discoverer of the Rainbow Bridge, and Mrs. Wetherill; Hal G. Evarts, Out Door Editor of Saturday Evening Post; Maynard Dixon, the artist, and Mrs. Dixon; Col. Walter W. Crosby, then superintendent of Grand Canyon National Park, and Mrs. Crosby; Anita Baldwin of Los Angeles, daughter of the famous "Lucky" Baldwin; Charles E. Solomon, financier of Tucson, Ariz.; Chee Dodge, a rich Navaho, and Tom Pavateu, the Indian trader.

The Antelope Dance

That afternoon, August 23, the Antelope Dance was held in Walpi. This dance is part of the same religious ceremony as the Snake Dance, and the Indians have recently made a rule that the other dances shall not be photographed. The government is trying to discourage these Indian dances, and one way of doing this is to prevent any great publicity regarding them. That success is attending these efforts is shown by the rumor that there would be no more Snake Dances. The Indians of the "Snake Clan" who take part in this ceremony are gradually dying off, and few young men are entering the Clan, so it is probable that the dance will very soon be discontinued.

We spent the morning of August 24 exploring the nearby villages. In the early afternoon we, along with nearly every person in the surrounding country, climbed the mesa to Walpi and sought places of vantage from this to see the dance. When we arrived the roofs and walls of nearby houses were already occupied. The owners of these houses sell space to visitors on their roofs, but aside from this there is no charge made for witnessing the dance. We found a place at the end of the courtyard, in the shade of a tall rock which rises about ten feet out of the ground. It is a sacred rock to the Indians and in its crevices they deposit prayer sticks and other trinkets. From this location we had a very good view of the whole space, and also, as it turned out, a very close view of an exciting spectacle.

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Number of Ancient Towns Does Not Mean Once Great Population.

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Though he appears to be settled for the ages in his apartment-house towns on Arizona and New Mexican mesas, the Pueblo Indian is the original ready mover. The Hopi or the Zuni or the kindred tribes will spend years building a stone town and equipping it with elaborate ceremonial chambers above and below ground. Then an omen goes wrong, or factional strife arises; the labor of decades is abandoned and a new town, perhaps a couple of them in case of a feud, is built somewhere else.

That is the explanation of the great number of ruins found all over the Southwest, just such ruins as those now being excavated in the Muddy and Virgin valleys in Southern Nevada. All of them, whether in cliff alcoves or on valley bottoms, are the remains of towns, villages or hamlets built by the ancestors of the modern Pueblo Indian.

Once it was supposed that the vast number of ruins indicated a former great population, therefore, a moister climate. But now scientists are sure that the desert climate has not changed for thousands of years. They are equally sure that the Pueblo population was probably never much greater than it was when the white man first found it.

The moving habit alone accounts for the spread of the ruins. None of the present pueblos stand where while man first saw them. In the last decade the Hopi town of Oraibi, one of the largest of all these castellated cliff-top villages, has been almost deserted in favor of a site some miles away. Reason—the inhabitants got mad at each other. So they moved.

journeys to see this famous Indian ceremony.

Photographing of Indian Dances Prohibited

No one is allowed to take pictures of these Hopi dances. The United States government itself forbids photographing the Snake Dance, and the Indians have recently made a rule that the other dances shall not be photographed. The government is trying to discourage these Indian dances, and one way of doing this is to prevent any great publicity regarding them. That success is attending these efforts is shown by the rumor that there would be no more Snake Dances. The Indians of the "Snake Clan" who take part in this ceremony are gradually dying off, and few young men are entering the Clan, so it is probable that the dance will very soon be discontinued.

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Bringing Bags of Live Snakes

Along the side of the courtyard near the building, a little bower of

dancers. Suddenly this part ended; the second line of dancers broke up and made a rush for the bower. They pulled up the boards, untied the bags, and every second man drew out a snake. He placed the body of the snake between his teeth about a foot from its head, with the head toward his right side. His partner, who carried no snake, danced on his right side, and with a long feather played with the snake to keep it from biting the other. There were seven or eight of these pairs of dancers; their movements were a slow trot, keeping time to the chant of the first group of men who kept their places and continued chanting. The course of the dancers was around behind the sacred rock, at the foot of which we were standing. They passed so near on either side that we could have reached out and touched them and the snakes they carried. We were glad that the heads of the snakes were turned the other way, for most of them were rattlers and they did not seem in a good humor. When the dancers had made one circuit of the courtyard each threw down the snake he was holding, took another from the bags and with it in his mouth, made another round of the courtyard. The snakes, as they were dropped by the dancers, were gathered up by two snake gatherers, who soon had both hands full of writhing reptiles. Often the snakes when dropped would start toward the crowd of visitors; there would then be a backward stampede until it was safely picked up by the snake gatherer.

Were Their Fangs Drawn?

This performance was kept up until each snake had been danced with once around the courtyard. Sometimes two of the smaller snakes would be held by an Indian in his mouth at once. We did not count the number of snakes but there were at least fifty or seventy-five. Some estimated the number at 100 or more. Most of them were rattlers, some quite large and all of them active and excited. It is a disputed question whether the Indians render the snakes harmless by removing their fangs. Some whites and even a few of the Indians claim that is true, but we noticed that none but the snake-men cared to have a rattler get near him. The Indians of the Snake Clan are non-committal on this subject. My companions knew the Snake chief, Harry Shupla, from former years, and on the day after the dance we had a long talk with him. He speaks English fairly well and talked freely on many subjects. But when we brought up the subject as to whether the snakes were harmless he became reticent and all he would say was "Don't know."

Dumping Rattlers at Whitemen's Feet

To return to the dance. When all of the snakes had been danced with the Snake chief came over to the Sacred rock and taking cornmeal from a bag, he made a ring on the ground about six feet in diameter. This ring was less than two feet from where we stood crowded against the base of the rock! Then the snakes were all brought and placed in this ring in one writhing pile, and more of the sacred meal was sprinkled over them.

They started to crawl out in all directions, and one big rattler headed directly for my feet. I tried to squeeze myself into a crack in the rock, but not succeeding, I gave a quick kick with my foot and threw it back into the ring. My hands shook for half an hour after this experience, but I was not the only one who was frightened. This did not apply to the snake men, however, for they calmly reached into the mass of snakes, took as many as they could carry and ran at full speed down the trails to the desert. There they liberated the snakes one by one, and hurried back to the village, for the ceremony was not yet quite over.

As the snake men returned from the desert they gathered at the back of the village on a large flat rock overlooking the desert. Here buckets of some liquid concoction were brought to them by women, and each Indian drank. The stuff acted as an emetic and they began vomiting over the edge of the rock. They then washed their bodies with this mixture and afterwards went quietly away to their homes. It is the Indians' contention that this "medicine" protects them from the poison of the snakes. Certainly none of them died or were even sick, and we are sure that we saw two or three of them bitten by snakes during the dance. We all agreed with one visitor who remarked after the dance, "We have

just seen a sight that belongs 2000 years back in the history of the world."

The next morning after making another trip up to the town of Walpi to interview the Snake chief and secure pictures, we started on our return trip. We went by way of the middle mesa, where three more Indian towns are located, and spent several hours exploring these towns. The most important village on this mesa is Mishongnovi. Here there was to be a Snake Dance on that afternoon, but as our time was limited we could not stay for it. We did, however, see and talk to the Snake chief of this town, through an interpreter. He was called out of the Snake Kiva, and consented to pose for a picture.

A Town of Naked Indian Children

The other two towns on the middle mesa are Shipaulovi and Shimo-pavi. These middle mesa people seem less used to visitors than those of Oraibi and Walpi, and their customs are probably less affected by the civilization of the white man. As we strolled through the towns we were followed by a crowd of children; the Indians are economical with clothing for their children and some of the little boys run about entirely naked.

We drove on to Oraibi that afternoon, called on the Marks family for a few minutes, and then went on intending to visit Blue Canyon and Tuba City on the way. The road from Oraibi leads through Bacobi and Hotevilla, both located on the West Mesa. Hotevilla is the newest of these Indian towns, having been established only about fifteen years ago by a part of the inhabitants of Oraibi who became alarmed at the rapid advance in civilization going on at that place, and preferring the old customs, decided to build a town back away from the influence of the white man. These people are considered the most unfriendly of all the Hopi Indians, but we saw no particular difference in their manner. The women of Hotevilla have a peculiar custom in dress, wearing their blankets over the right shoulder, leaving the left shoulder and arm bare. Government schools are located at or near all of these towns.

Coal Canyon, a Gorge of Marvelous Coloring

A wind storm came on as we were leaving this mesa and we hurried on, intending to reach Blue Canyon that night. We drove for several hours over a fair desert road without seeing a single person. About 8 o'clock we came across a solitary stone cabin and on inquiring of the two male inhabitants, learned that we had missed the road to Blue Canyon, and were now at Coal Canyon. These two men were coal miners getting out coal for use at the government school at Tuba City, which is only about 12 miles distant. The miners offered us the use of their cook stove, and we were glad to cook our supper inside, and pitch our tent in the lee of the stone house. The miners spoke in glowing terms of the scenery to be found in this canyon. They told us that it was much more won-

derful than Blue Canyon and compared favorably with the Grand Canyon of the Colorado. Being a little ahead of our schedule, we decided to explore the canyon the next morning. We found that it fully justified the description given by the miners. It is a miniature Grand Canyon, with all the peculiar shaped rocks and monuments, and the wonderful coloring found in its big brother. Coal canyon drains into the Little Colorado river. The rock and soil formation are exactly like those of the Grand canyon, the only difference being that in Coal canyon depth is measured in hundreds of feet, while in Grand canyon it is counted in thousands. We spent all the forenoon exploring this canyon, which is very little visited by tourists; we took a number of pictures of its striking scenery.

A Perfect One-Way Road

It was afternoon before we were on our way again. Our route lead through the great Moenkopi wash where the road descends a fair grade for about two miles. This part of the road is covered with deep sand, and it was all that we could do to force the car along, down hill. We often had the car in low gear, and sometimes two of us would have to get out and push to keep the car moving—down a 10 per cent grade. This part of the road is absolutely impassable for automobiles in the other direction; it is a perfect one-way road.

Moenkopi is the most easterly of the Hopi towns. It is built on a mesa like the other villages, and resembles them very much. A few miles beyond lies Tuba City where there is a large government school for the Navahos. We were told that the road to Flagstaff (about seventy miles) was good, and we pushed on intending to reach there that night. The road was better than we had seen since leaving the highway, but seventy miles of desert road is a long way, and we camped that night twenty miles from Flag, in a beautiful grove of yellow pine.

The Painted Desert

The road south from Tuba City lies through the Painted Desert. We witnessed a sunset there which will never be forgotten. Mesas and cliffs of wonderful coloring and peculiar shapes rise out of the desert on all sides. The sunset added to the color of these formations and made a beautiful picture.

The remainder of the return trip was without especial interest. Through Arizona we had the same cool weather, the same daily cloud reviews. As we neared the Colorado river it became hot, and the Mohave Desert was a shimmering furnace. Our tires were now in a badly worn condition and when we reached the burning sands and the sharp rocks they began to pop. One awful day we spent many hours mending tires under a merciless sun. I was due back at my office in Stockton on August 29, and so I deserted the party at noon the day before and took the train home from Ludlow. The Mohave Desert remains as the only unpleasant memory of the trip.

Hoolpoomne

Hoolpaumne story of Creation

Os-so-so-li = liades or Eng. Star. which?

Siabla: Oi'-yum-hel-léh

Hoo-soo'-pe = { Sea otter
Seal
Sea lion } which

Sturgeon = Ho-lo'-mi (what about him?)

Songs of Ke'-lok, Wekunk, & Obette.

Mallard ducks Mol-lo'-ko

Oot'-ne - is term used by Hoolpaumne?

Sah'-te = my son!

The Hoolpaumne lived on the East side of the Sacramento River from a little below Sutter's Fort (= Sacramento City) down ^{almost} to the territory of the Ni-pa, who was the island country between the Sacramento & Joaquin Rivers (where both rivers are flowing east).

On the north the boundary line between the Hoolpaumne & Nisepamenan was somewhere between 3 and 7 miles below the mouth of American River. The Nis'-se-pa-we-nan reached down at least 3 miles; while

the Hoolpaumne reached up above Freeport - which in a straight line is hardly 9 miles below the mouth of American River. The Hoolpaumne had a large rancheria near present settlement Freeport, on east bank of Sacramento River.

Nelson Kingsley, a "forty-niner", encamped on the Sacramento about 80 miles from San Francisco and some 40 miles below Sacramento City, writes in his diary:

"Jan. 9, 1850. Mr. Arthur W. Seeley died this 98 morning.....after which we took him down the river about one mile and a half and buried him in an Indian mound.....several bones of those that had been buried there were dug up and a pestle and some little round stones, from this we supposed that it must have been a squaw as it is the custom among the indians to bury the implements to which the individual was accustomed to along with them."

"Jan. 30, 1850....took the corpses down to the 105 Indian mound.....In digging their graves several pieces of wampum and some beads, and one perfect skull, with a basket but the latter fell to pieces on coming to the air."

Diary of Nelson Kingsley. Univ. of Calif., Berkeley,

1914

THE HULPOOMNE INDIANS IN 1824--according to Kotzebue

In November 1824 Kotzebue made a boat trip up Suisun Bay and ascended the Sacramento River a few miles. He remarked that he did not meet a single Indian, ~~and~~ adds: "but the columns of smoke which rose from this abundantly irrigated tract of land, showed that they had taken refuge where the dragoons and their lassos could not follow to convert them". (pp 142-143).

A little farther on he says: "The neighborhood of our landing-place seemed to have been recently the abode of some Indians. We found a stake driven into the earth, to which a bunch of feathers was attached for a weather cock[!]; in several places fire had been kindled, as some burning embers still attested. There were also 2 Indian canoes made of reeds [= tules]. The pilot [an Indian from the Missions] gave me the names of two tribes who had formerly dwelt in this region, and probably still wandered in its vicinity--the Tschupukanes and Hulpunes. We could now see the smoke of their fires rising from the marshy islands, the higher parts of which they inhabit?" (p 146).--Kotzebue, New Voyage round the World, II, 142-143, 146, 1830.

W. E. Wilde.

535 E. Main St
Stockton
California.

ackd. Jan. 6, 1926 - am
Monday -
21 Dec. 1925.

Dr. G. Hart Merriam
Washington D.C.

Dear Sir.

Your letter (care of Stockton Record)
received to day. In reply, as to Si-yo-kos as a tribal
name. When Stockton was founded it became Si(y)akum
and now Siakumne.

The first form is a literal phonograph.
Many times I have heard it spoken and have rendered
it phonetically. You know sir how Indian names change,
like Yosemite for instance.

The termination "os" was not peculiar to this tribe's
name. Our local historian (George Tinkham) in speaking
of the tribe living on the Mokelumne river says it was
divided into 3 ^{divisions} _{parts} 1 Mokelkos

2 Lalos

3 Macharos

Whether the tribe living south of French Camp ever called
themselves Si-yo-kos or not. I will not use it again.

Sincerely yours

W. E. Wilde.

Iroquois

1889-1916

Stone Giants

STONE GIANTS. — The tradition of the Stone Giants is known among the Onondagas as well as the other New York Iroquois. I have always connected it with their first knowledge of mail-clad Europeans. They were invulnerable, and came from the south. Oddly enough, the old Onondaga tradition pointed out the place of their destruction by the Great Spirit, near the spot where the Cardiff Giant was "found." — *W. M. Beauchamp.*

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Journ. Amer. Folk-Lore, Vol. 2, p. 160, 1889

INDIAN TOBACCO AMONG THE MODERN IROQUOIS.—In Mr. De Cost Smith's interesting paper on "Witchcraft and Demonism of the Modern Iroquois," vol. i. p. 193, some remarks are made by the writer on the tobacco used as a burnt-offering in their religious ceremonies, not being "the ordinary tobacco of commerce, but the original tobacco of the Iroquois, which they still cultivate for that purpose," etc., etc. It is noteworthy in this connection that Adair, whose personal experience was among the Southern Indians, says ("General Observations of the North American Indians," London, 1775, p. 408), "And they plant a sort of small tobacco, which the French and English have not. All the Indian nations we have any acquaintance with, frequently use it on the most religious occasions."

Bragge's "Bibliotheca Nicotiana, a Catalogue of Books upon Tobacco, 1881," may give a further clue to information on this subject.

The "Pennsylvania Magazine" for October contains an article on Pierre Eugene Du Simitiere, who was the projector of the first American Museum. His collection exhibited in Philadelphia, antedating that of Peale, contained numerous Indian relics. One of those described in the foregoing paper in his own words, which he received in "November, 1779," was "a vizer or mask of wood representing a ghastly human face, the color of an Indian with a mouth painted red, the eyes of yellow copper with a round hole in the middle to peep thro', the forehead covered with a piece of bear skin by way of a cap, found with several more to the number of about 40 in an Indian town called *Chemung* which was burnt by the Cont^l army under Gen. Sullivan in his expedition last Summer into the country of the Six Nations, these visors are commonly called *manitoe faces* and serve for the Indian conjurors or Pawaws, in their dances & other ceremonies, there is also a long horse tail that belonged to it with a coat of bear skins but this was destroyed by the Soldiery. N. B. All these masks were different from each other." — *William John Potts*.

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Journ. Am. Folk-Lore, Vol. 24, 257.

1911.

NOTES AND QUERIES

O-NŌ-DAH. — Men of science will probably learn with interest that among the Canadian Iroquois there exists a strange but firm faith in the medicinal value of an herb they term "o-nō-dah." Their faith in this herb for good is as great as is their allegiance to the old Iroquois Confederation. It has been explained to me, that, with the scattering of the Confederate nations from their native home in the United States, the plant was dug up with its roots, and carried to different places by the several nations. It was never replanted. Although this took place over one hundred years ago, the supply may last another century. The greatest care is taken to whom small quantities of this herb are intrusted. To keep its medicinal quality "good," the individual who is given charge of it must be one of good moral character. A chief lately told me that a quantity of it was spoiled by a young man who took to drinking "hard-stuff" and "told lies."

I have never seen the herb, though I have heard of it from childhood. It is generally thought that Pagans were the only class of Indians foolish enough to place any reliance on its value, but that is a great mistake. I have seen and heard too many death-bed wishes and declarations to believe it. O-nō-dah is not a cure-all, but it will cure more ills than any other herb these Indians have ever known. The conditions under which this medicine is administered to a patient are so mysterious, and it is so jealously guarded, that it makes it both valuable and interesting to the student of Indianology. Its efficacy as a cure is so thoroughly rooted in the hearts of the people, that no skill of medical science, no amount of ridicule from "missionaries," during the last four centuries, have lessened the Indian's faith in o-nō-dah. Whatever ceremonial practice there may be, attending the use of this remedy, — and there are many, — it is never directly a public one. The name itself is scarcely ever uttered outside of a sick-chamber. O-nō-dah is only an instance in point, showing the field for a scientific investigator in Canada. But, alas! we Canadians are so patriotic, we hate to leave our mangers, lest the cause of science should become too apparent, and reflect upon our own poverty in the matter.

J. O. BRANT-SERO.

HAMILTON, ONT., CANADA.

9-1
The Redman - Sept. 1916.



Iroquois Hospitality a Matter of Record:

From the Albany Argus.



NO ONE has more knowledge of the customs of the Indians who inhabited this part of the State before the Dutch settled Albany than Arthur C. Parker, of this city, State archeologist. He is a veritable mine of information in this line and has enriched the State Museum with records of the customs and traditions of the aborigines. Referring to the household customs of the Iroquois and what their food mainly consisted of, he says:

"The Iroquois in precolonial and even during early colonial times had but one regular meal each day. This was called sedetcinegwa, morning meal, and was eaten between 9 and 11 o'clock. Few of the eastern Indians had more than two regular meals each day, but this did not prevent any one from eating as many times and as much as he liked, for food was always ready in every house at all times.

Kept Warm All Day.

"THE food for the day was usually cooked in the morning and kept warm all day. For special occasions, however, a meal could be cooked at any time, but as a rule an Iroquois household did not expect a family meal except in the morning. As every one had four or five hours exercise before this meal, it was thoroughly enjoyed.

"In apportioning a meal the housewife dipped the food from the kettle or took it from its receptacle and placed it in bark and wooden dishes, which she handed the men. They either sat on the floor or ground or stood along the wall as was most convenient. The women and children were then served. This old time custom still has its survival in the modern eating habits of the more primitive Iroquois. There are now tables and chairs and three regular meals, to be sure, but the women serve the men first and then, when the men have gone from the room, arrange the meal for themselves.

"Regular meals two and three times a day did not come until the

"Big Horn"

By Mayme E. Finley.

Mighty "Big Horn" murmuring waters,
Close reside thee; was our home,
We, the Crows, a peaceful people
Through your valleys did we roam
For the wild deer, who at sunset
Came to drink his thirsty fill,
Only raised his head to listen
As the night bird sang his trill.
Knew he not the stinging arrow
Would find its way into his heart;
Like the sorrow of the Red Man;
When from "Big Horn" he must part.
Where the blue grass waned and rustled
As the breeze went singing o'er
Making waves like shining billows
Down to meet the Big Horn's shore.
Heard you then the pheasant droning
Like the Indians raw hide drum,
As he dances to the tom-tom;
For the Holy Spirit to come
And bless his People, trusting Children,
In God's happy hunting ground
Where the tepees cast their shadows
On the waters of the "Big Horn."
Then at sunset heard the coyote
From the distant hill and plain,
Like a Spirit lost in wandering
Came the answer in refrain.
In the cottonwood, the hoot-owl
Wakened from his peaceful rest
Asks: Who! Who! are you to bother
In this lonely wilderness.
O'er the West, the Sun God's glory
Burst in splendor;—wondrous morn,
Casting red upon the tepees
On the banks of "Old Big Horn."
Let me stay: Oh then forever:
In my lodge on "Old Big Horn."

communal customs of the Iroquois had given way to the usages of modern civilization. Even then, as Morgan observes, one of the difficulties was to change the old usage and accustom themselves to eating together. It came about, as this author says, with the abandonment of the communal houses and the establishment of single family houses where the food for the household was secured by the effort of the family alone.

Very Hospitable.

"UNDER the old regime food was kept ready for any one who might call for it at any time. The single meal of the late morning did not prevent any one from eating as many times as he pleased.

"Springing from the law of communism came the law of common hospitality. Any one from anywhere could enter any house at any time if occupants were within and be served with food. Indeed, it was the duty of the housewife to offer food to every one that entered her door. If hungry the guest ate his fill, if he had already eaten he tasted the food as a compliment to the giver. A refusal to do this would have been an outright insult. There was never need for any one to go hungry or destitute, the unfortunate and the lazy could avail themselves of the stores of the more fortunate and the more energetic. Neither begging nor laziness were encouraged, however, and the slightest indication of an imposition was rebuked in a stern manner.

"Heckewelder explains this law of hospitality in a forcible manner. 'They think that he (the Great Spirit) made the earth and all that it contains,' he writes, 'that when he stocked the country that he gave them with plenty of game, it was not for the benefit of the few, but for all.' This idea that the Creator gave of his bounty for the good of the entire body of people was one of the fundamental laws of the Iroquois. As air and rain were common, so was everything else to be. Heckewelder expresses this when he continues: 'Everything was given in common to the sons of men. Whatever liveth on land, whatsoever groweth out of the earth, and all that is in the rivers and waters flowing through the same, was given jointly to all, and every one is entitled to his share. From this principle hospitality flows as from its source. With them it was not a virtue but a strict duty; hence they are never in search of excuses to avoid giving, but freely support their neighbors' wants from the stock prepared for their own use. They give and are hospitable to all without exception and will always share with each other and often with the stranger to the last morsel. They would rather lie down themselves on an empty stomach than have it laid to their charge that they had neglected their duty of not satisfying the wants of the stranger, the sick or the needy. The stranger has a claim to their hospitality, partly on account of his being at a distance from his family and friends, and partly because he has honored

them with his visit and ought to leave them with a good impression on his mind; the sick and the poor because they have a right to be helped out of the common stock, for if the meat they are served with was taken from the woods it was common to all before the hunter took it; if corn and vegetables, it had grown out of the common ground, yet not by the power of men but by that of the Great Spirit.'

Great Feasts.

"WHEN distinguished guests came into a community a great feast was prepared for them. Various French, Dutch, and English writers who visited the Iroquois during the colonial period have written of these feasts and some of them describe the feasts in a vivid way. Sometimes the food was unpalatable to European taste and sometimes however unpalatable it was eaten with great gusto, so sharp a sauce does hunger give.

"John Bartram, who made a trip from Philadelphia to Onondaga in the middle of the eighteenth century, with Conrad Weiser, Lewis Evans and Shikellamy, records in his observations:

"We lodged within 50 yards of a hunting cabin where there were two men, a squaw and a child. The men came to our fire, made us a present of some venison and invited Mr. Weiser, Shikellamy and his son to a feast at their cabin. It is incumbent on those who partake of a feast of this sort to eat all that comes to their share or burn it. Now Weiser being a traveler was entitled to a double share, but being not very well, was forced to take the benefit of a liberty indulged him of eating by proxy, and he called me. But both being unable to cope with it, Evans came to our assistance, notwithstanding which we were hard set to get down the neck and throat, for these were allotted to us. And now we had experienced the utmost bounds of their indulgence, for Lewis, ignorant of the ceremony of throwing a bone to the dog, though hungry dogs are generally nimble, the Indian, more nimble, laid hold of it first and committed it to the fire, religiously covering it over with hot ashes. This seemed to be a kind of offering, perhaps first fruits to the Almighty Power to crave future success in the approaching hunting season.'

"Instances of the hospitality of the Iroquois toward the whites and Indians could be cited at great length, with but one result, that of confirming the statement that hospitality was an established usage. The Indians were often greatly surprised to find that on their visits to white settlements they were not accorded the same privilege, and thought the whites rude and uncivil people. 'They are not even familiar with the common rules of civility which our mothers teach us in infancy,' said one Indian in expressing his surprise.

"The Iroquois were not great eaters, that is to say, they seldom gorged

themselves with food at their private meals or at feasts, except perhaps for ceremonial reasons. To do so ordinarily would be a religious offense and destroy the capacity to withstand hunger. Children were trained to eat frugally and taught that overeating was far worse than undereating. They were warned that gluttons would be caught by a monster known as Sagodakwus, who would humiliate them in a most terrible manner if he found that they were gourmands.

Liked Beans.

BEANS next to corn were regarded as a favorite food and quantities are still eaten. The Iroquois have 10 or more varieties of beans which they claim are ancient species which have long been cultivated. Some are said now to be cultivated only by the Iroquois.

"The cornstalk bean, oageka, is thought by the Seneca to be the most ancient bean and perhaps the species which grew from the Earth-Mother's grave.

"The bean is an indigenous American plant, at least it grew here in Pre-columbian times. Explorers and early writers have left us many references to it and most agree that it is an American plant. Among the varieties of bean foods may be mentioned:

"Bean soup. This was made in several ways: from string beans cooked in the pods, from shelled green beans and from dried beans. Often sugar was put in as a seasoning.

"Fried cooked green beans. The cooked green beans were fried in sunflower or bear oil and eaten with salt.

"Mashed bean pudding. Dried beans were put in a mortar and pounded coarsely, soaked in cold water and boiled down to a pudding with bear meat or venison.

"Boiled beans. These were mashed and mixed with sugar and grease.

"Beans and squash 'together.' Cook cranberry beans with the pods and when beans are almost dry serve in the shell of a boiled squash. The dish is served at the Green Corn Thanksgiving ceremony and is called Onondeikwawas, cooked-together-food.

"Beans with corn. Green shelled beans were boiled with green sweet corn, meat or fat. The red beans were preferred.

Squashes and Melons.

THE squash plant is indigenous to America and was cultivated to a large extent by the Iroquois and other eastern stocks. The word squash is derived from the Algonquin akuta squash or isquouter squash (colonial spelling). Roger Williams writing on the agriculture of the New England Indians says: 'Askuta squash, their vine apples, which the English from them call squashes, are about the bigness of apples of several colors, and sweet light wholesome refreshing.'

"Van Curler in the same year wrote in his journal: 'We had a good many pumpkins cooked and baked that they called anansira.'

"This was in December, which of course shows the use of squashes in winter. Van Curler attests the hospitality of the Mohawk when he writes: 'A woman came to meet us bringing us baked pumpkins to eat.'

"The squash was one of the principal foods of the Iroquois, who even yet regard it as a favorite. The records of early travelers abound in references to the uses of squashes and pumpkins. Some of them praised 'pompions' for their goodness, while others affirmed that the 'citrules' were hard, tasteless things. Hunger and mood largely govern description of food.

"Lahontan records that the citruls (pumpkins) of this country are sweet and of a different nature from those of Europe. And I am informed, he writes, 'that the American citruls will not grow in Europe. They are as big as our Melons; and their Pulp is as yellow as Saffron. Commonly they are bak'd in Ovens, but the better way is to roast 'em under the Embers as the Savages do. Their Taste is much the same with that of the marmalade of Apples, only they are sweeter. One may eat as much of 'em as he pleases without fearing disorder.'

"Charles Hawley in his Early Chapters of Cayuga History quotes Dr. Shea's translation of de Casson's *Historie de Montreal* which gives the account of the journey of Trouve and the Catholic fathers to Kente. A part of the narrative reads:

" 'Having arrived at Kente we were regaled there as well as it was possible by the Indians of the place. It is true that the feast consisted only of some citrouilles (squashes) frocasseed with grease and which we found good; they are indeed excellent in this country and can not enter into comparison with those of Europe. It may even be said that it is wronging them to give them the name citrouilles. They are of a very great variety of shapes and scarcely one has any resemblance to those in France. They are some so hard as to require a hatchet if you wish to split them open before cooking. All have different names.'

"A favorite way of preserving pumpkins and squashes for winter use was to cut them into spirals or thin sections and hang them on the drying racks to evaporate. Sometimes even now this method is used. A string would hold about half a pumpkin or squash and be suspended perpendicularly to pegs back of the stove or near the fireplace.

Varieties of Squashes.

THE Iroquois generally planted their squashes in the same hills with corn and some kinds of beans. Beside the land and labor saved by this custom there was a belief that these three vegetables were guarded by three inseparable spirit sisters and that the plants would not thrive apart in consequence.

"Some of their squash foods were: Baked squash.—Squashes were baked in ashes and the whole squash eaten, the shell and seeds included. Boiled squash.—Squashes were split and cleaned and boiled in water salted to taste.

"Boiled squash flower. The infertile flowers of the squash were boiled with meat and the sauce used as a flavoring for meats and vegetables.

"Melons were planted in patches in the woods cleared by burning, the leaf mold furnishing a good medium for growth. Those who planted melons in cleared woodland tracts set up poles upon which were painted clan totems and the name signs of the owners. The totem sign signified that while, according to the communistic laws, the patch belonged, nominally to the clan, and that any clansman might take the fruit if necessary, yet by virtue of the fact that the garden was cleared, planted and cultivated by the individual whose name was indicated, the individual claim and right should be recognized as actually prior, thought not nominally.

"Before the frost the melon vines that still had unripe fruit were often dug up without disturbing the roots and replanted in a basket of sand to be taken to the lodge and kept under the beds or in small cellars. During the winter months, so several informants said, the melons would mature and were reserved for the sick."



NEW FIRE AMONG THE IROQUOIS.—Formerly when an epidemic prevailed among the Iroquois despite the efforts to stay it, it was customary for the principal Shaman to order the fires in every cabin to be extinguished and the ashes and cinders to be carefully removed; for it was believed that the pestilence was sent as a punishment for neglecting to rekindle “new fire,” or because of the manner in which the fire then in use had been kindled. So, after all the fires were out, two suitable logs of slippery elm (*Ulmus fulva*) were provided for the new fire. One of the logs was from six to eight inches in diameter and from eight to ten feet long; the other was from ten to twelve inches in diameter and about ten feet long. About midway across the larger log a cuneiform notch or cut about six inches deep was made, and in the wedge-shaped notch punk was placed. The other log was drawn rapidly to and fro in the cut by four strong men chosen for the purpose until the punk was ignited by the friction thus produced.

Before and during the progress of the work of igniting the fire the Shaman votively sprinkled *tcar-hũ'-ěñ-wě*, “real tobacco,” three several times into the cuneiform notch and offered earnest prayers to the Fire-god, beseeching him “to aid, to bless, and to redeem the people from their calamities.”

The ignited punk was used to light a large bonfire, and then the head of every family was required to take home “new fire” to rekindle a fire in his or her fire-place.

This Fire-god seems to have been *Hĩ'-něⁿ*, the Thunder-god, which, in turn, if we may trust the apparent likeness of the words, is connected with *Hĩ'-tě'*, the sun. The permutation of a *t* into an *n* or, conversely, an *n* into a *t*, is common to the Iroquoian languages.

J. N. B. HEWITT.

Under the heading of "Folklore," Mrs Routledge has collected a series of thirteen tales, to which are prefixed some fragmentary origin and nature myths. It is a question of some interest whether a fuller collection of stories would bear out the preponderance of purely human motives indicated by the material here presented.

The preceding notes are intended to give some conception of the scope of the work reviewed. It is not too much to say that this admirably illustrated and fascinatingly written book will be indispensable to the student of African ethnography, and may prove hardly less attractive to the general reader interested in primitive modes of life.

ROBERT H. LOWIE.

Iroquois Uses of Maize and Other Food Plants. By A.C. PARKER. Bulletin 144, New York State Museum. Albany, 1910. 9 X 5 $\frac{3}{4}$, pp. 1-113, plates 1-31, text figures 1-23.

In this paper we have a most careful and detailed study of an important topic in the ethnology of the Iroquois. The author is in a particularly favorable position to investigate these important tribes which have for so long remained in a state of neglect on the part of the trained ethnologists. The esoterism of the Iroquois has no doubt been responsible for this. Mr Parker, however, in the series of systematic studies which it is hoped will soon appear, possesses unusual advantages with the Iroquois and if the other sides of their culture are treated in the same critical manner as that shown in his recent papers we shall have a comprehensive library on the life of these Indians.

The first few chapters of the present work deal historically with corn or maize, after which the customs of corn cultivation, and ceremonial and legendary allusions to corn from Iroquois mythology are discussed. A detailed account of Iroquois ethnobotany concerning both corn and other plants, which the author introduces later, is of interest and replete with Indian terms and ideas. One could wish, however, for a more general analyzed translation of the numerous native names of plants and implements. A full account of cooking and eating customs, of foods prepared from corn, and of the uses of the corn plant, places at our disposal a mass of supplementary information which brings one into close touch with the Iroquois household. The second part of the paper describes the uses of their food plants, beans, squashes, leaf and stalk foods, fungi and lichens, fruits and berries, nuts, sap and bark foods, and lastly food roots.

There are many illustrations which lend an air of reality to the descriptions. The paper is interestingly written, Mr Parker's graphic style com-

binning enough of easy fluency with professional detail to make his work readable to persons with only general interests, as well as to specialists. His systematic labors in a very rich field deserve much encouragement.

F. G. SPECK.

The Melanesians of British New Guinea. By C. S. SELIGMANN, M.D., with a chapter by F. R. BARTON, C.M.G., and an appendix by E. L. GINLIB. Cambridge: University Press, 1910. 9½×6, pp. xxii, 766, illustrated by drawings, photographs, and maps.

A new field for scientific study has been presented to the student of primitive peoples by this book. The maps enable the reader to place geographically the various tribes and groups of people described. The photographs of people, though few, show selection of typical Melanesians, while those of various buildings are exceptionally complete and educational.

Probably no part of the culture of a primitive people is so difficult of intelligible treatment in a book by text alone as the unique and bizarre characteristics of buildings in small culture areas; the photographs in Dr Seligmann's book are exceptionally valuable for this reason.

The book does not consider the more numerous people of New Guinea, the Papuans, but is confined to the Melanesians. These are divided into two groups, viz.; the Western Papuo-Melanesians, and the Eastern Papuo-Melanesians or the Massim. The greater part of British New Guinea is Papuan territory. The territory of the Western division of the Papuo-Melanesians begins near Cape Possession on the southern shore and extends eastward covering the south water-shed or southern half of New Guinea to the vicinity of Orangerie bay near latitude 150° E.

The territory of the Massim or Eastern division joins that of the Western division at Orangerie bay and occupies all the eastern part of the mainland and extends along the north coast westward to Cape Nelson where Papuan territory is again encountered. The numerous islands east of the mainland lying between 8° and 12° of longitude south, which are part of the British New Guinea possession, are also Massim territory.

Dr Seligmann presents first facts about the Koita tribe, a typical simply organized group of the Western division. He uses the first sixteen chapters occupying 193 pages for the Koita, and presents illuminating data on their geographical and social relations, social systems and regulations of public life, family life, courtship, betrothal and marriage, midwifery, property and inheritance, trade, war and homicide, morals, taboo, ceremonial feasts, songs and dances, funeral and mourning cere-

May 1917

FIG. 122.—The Black God of Disease and Death: One of three Disease Gods of the Iroquois.

Noⁿ'hoⁿzhiⁿga are obliged to use this wi'gie, they changed the words of the refrain to *a bi a*, ("they said," that is, they of the House of the Hoⁿ'ga). Furthermore, the entire wi'gie is recited in a very low tone so that only the Xóka and the candidate can hear the words.

The task of transcribing the text of the ritual as recorded by the graphophone, and the translating of the wi'gie and the songs is still in progress. At the present time 30 typewritten pages have been completed.

The rigidity with which the Tsi'zhu Washtage gens in its rituals adheres to the peace principle it represents may be regarded as being theoretical rather than an actual restriction of warfare, for the reason that among its members there have been men who have won war-honors and who have even been leaders of war-parties. Shoⁿ'gemoⁿiⁿ himself is an example of this, for he has won more than the number of war-honors required for the ceremonial counting of *odoⁿ*; he has often been chosen to act as Wádoⁿbe, the counter of war-honors, at the war ceremonies.

Shoⁿ'gemoⁿiⁿ recounted in the phonograph for Mr. La Flesche his thirteen war-honors, giving them exactly as he counts them at the war ceremonies. For this service he is usually paid from one hundred to one hundred and twenty-five dollars when he fills the office of Wádoⁿbe. It was as an act of friendship to Mr. La Flesche that he made, for a small sum, the record of his counting of *odoⁿ*.

This record by Shoⁿ'gemoⁿiⁿ has been included in the already completed Noⁿ'zhiⁿzhoⁿ ceremony as described by Waxthi'zhi of the Ingthoⁿga gens. The reason for placing it there is that, according to tribal regulations, Shoⁿ'gemoⁿiⁿ cannot be chosen to act as Wádoⁿbe on his side of the tribal division, but must be called upon from the opposite side to perform this ceremonial act.

In 1863 Shoⁿ'gemoⁿiⁿ took part in a fight in which the Osage warriors destroyed a party of Confederate officers who were on their way to Mexico. In the struggle he struck some of the men, "but," he added, "I do not recount these strokes at the war ceremonies because I am a friend of the white people."

Shoⁿ'gemoⁿiⁿ is one of three surviving old men of the tribe who can count the full thirteen *odoⁿ*, or war-honors, at the war ceremonies.

ETHNOLOGY OF THE IROQUOIS

On April 19, 1916, Mr. J. N. B. Hewitt resumed his field studies of the League of the Iroquois, near Brantford, Ontario. His time was devoted chiefly to the collection of native texts, largely in

INDIAN MAID WRITES STORY OF HER PEOPLE FOR THE FILM

364
Legend of "The Firebird" Is
Motive of Scenario Being
Prepared by Iroquois Girl

Marian A. Wilkins

A full-blooded Iroquois Indian
writing for the movies—

Breath-taking, is it not?

Yet this is just the case of Miss
Marian A. Wilkins, a tall, beautiful
brunette, now visiting San Fran-
cisco. She has had stories pub-
lished in Eastern magazines for
some time past. And now Miss
Wilkins has completed the story of
"The Firebird" in movie synopsis
form. In it she recalls the old
legend of her people, shows the
misunderstandings between men,
white and red, and tells of the ad-
ventures of her heroine, Firebird,
uniting the blood of the two.

PLEDGE TO FATHER.

This is how Marian Wilkins ex-
plains the creative urge surging
within her:

"Over twenty years ago when my
father was upon his deathbed, he
exactd a promise from me that I
would, when grown up, write a
story of the Red Men and try to
bring the public to a better under-
standing of the first real Americans.
Now I am making a willing effort
to respect my dear father's wish.

"He was a full-blooded Iroquois
Indian, measuring six feet and
three inches in his stocking feet.
He was both a handsome and a
good man. When I was a little
child he would tell me many stories.
One of them was that a bright-
colored bird brought me to my
mother. I, of course, would ask
him how he came to be, and he
would reply that 'The Great
Father' made him out of a piece
of soft clay. When the clay be-
came stone, The Great Father
pounded upon it, and out of the
cleavage emerged the Big World."

HE WAS A LAWYER.

Marian's father was a native of
New York state, where, by the way,
Marian herself was born, near
Toconderoga. When the young
authoress was only one year old,
the family moved to Boston, where
the father made an excellent liv-
ing, practicing law, and Marian
later completed her education.

A circumstance that cannot pos-
sibly be omitted from Marian's
biography: When only sixteen she
took the first prize for baking beans
—and this in Boston! Incidentally
she also carried off the prize for
the best sponge-cake. The entrants
to the contest numbered twenty-
five hundred skilled house-wives,
and these were rendered speechless.
Love of the domestic arts can be
rivalled in the young woman's



bosom only by her love of the horse.

"Cooking is a passion with me,"
she says, and smiles with red lips.
Marian has the creamy skin of a
Castillian brunette. "Nothing gives
me greater pleasure than to see a
sink full of horrid looking dishes to
wash, after I have just completed
baking cakes, and finished with
two or three kinds of salad dress-
ing."

Does anyone want further proofs
of Miss Marian's versatility? Here
they are: She is an accomplished
pianist, having studied for years
under the tutelage of a pupil of
Ignace Paderewski. She dances
hikes, as a matter of course.

LEGEND OF "FIREBIRD."
In the prologue to the "Firebird"
Miss Marian tells of the old Indian
legend on how the earth was popu-
lated and incidentally explains what

Pledge to Her Father Cause
of Effort to Get Better
Understanding of Her People

role the fire played in the psychology
of Indians of the plains:

"The Great Spirit moulded the
image of a man in the soft clay by
the sea. After it became stone,
lightning split it; and the living
man emerged.

"The man wandered alone, and
lonely, eating berries, throwing
stones, killing birds and animals
for food. He slept behind a rock
under the stars and was clothed in
an antelope skin.

"FIREBIRD'S" ARRIVAL.

"One morning he awoke and saw
a great bird, 'Firebird,' winging
towards him as the sun arose. The
bird, dropping to earth near him
was enveloped in its bright flame,
out of which a beautiful maiden
emerged. She darted about, clothed
in her long black hair. Man ap-
proached with awe. The maiden at
the sight of him, darted away, but
not too far. He seized her, and
after the not too strenuous struggle
she was delighted with the man.
He put a skin that he was carry-
ing around her, and carried her
away to a little shelter covered with
grasses and skins. He left her
there and disappeared. The maiden
tied her long black hair with a
strand of grass, then looked at her
reflection in the lake. Then the
man returned with a rabbit, which
he had killed with a stone. Start-
ing a fire, he cooked it. After they
had eaten he took her to a high
cliff; then showed her the world
surrounding them.

GOES BACK TO THE SUN.

"After the maiden had lived on
earth, and had been the mother of
the race, her soul was again the
'Firebird' and she went back to
live in the sun, from whence she
came. The Indians were white
and dazzling at first, but from long
gazing at the sun, expecting to see
'Firebird' again, their skins
darkened to a reddish hue. The
early tribes of Iroquois called them-
selves 'Sun Worshippers,' or
Children of the Fire. 'Firebird'
symbolized the giver of good gifts,
and was invoked whenever the
tribes were in dire distress.

"The fire of these people was
symbolized in their inner natures,
as bravery, daring, endurance, and
constructed as a spirit of forgive-
ness toward their own people, and
compassion toward their enemies,
they kept their promises and were
faithful friends."

And in "Firebird," Miss Marian's
heroine lives again, the soul of the
Indian people.

Kiowa

1904-10

was surprised when I heard of his going. I thought he had more sense than to let this old fraud trail him off with him.

When Satank left his camp, he headed west, the place that he meant to go to was south of him, and a plain wagon road ran right to it, but he had no use for wagon roads just yet; he might need one later on. Going the way he did, he would have to make a big circle to get to where he meant to go. He made the circle too big, and got to the road he expected to meet Sherman on just twenty-four hours after the General had passed. He was in Richardson now. Satank got there in time though to strike a camp of three wagons that were hauling corn up to the post, and, killing three of the men, he tied them to the hind wheels of their wagons with trace chains, built fires in them, then cut the front spokes out of one wheel on each wagon, cut open the sacks, spilling the corn all over the country; then taking the team horses and harness, put out west again.

Two at least of these three men he had burned before they were dead, as I testified when the Indians' trial took place. The shape that these men's bodies were in when we got to them convinced me that they had been burned alive. Why he had not burned these wagons, instead of going to the trouble of disabling them as he did, always was a puzzle to me, and when I asked Big Tree about it years after this, he could not tell me. He did not know.

There had been a citizen traveling with these wagons. After being shot, he got away, and hiding until after dark, then made his way to Richardson, getting in at daylight next morning. A detail of twelve men under a sergeant and myself was sent off right away to bury these men. We went at a fast gallop, and got to the place, twelve miles from the post, in an hour.

This was the worst sight I had ever seen, and I saw that burned battle field in the Wilderness, Virginia, with the dead bodies all over it. The sergeant and I stood looking at these men.

"What do you think of this?" he asked me.

"I'll tell you what I will think after this. Always before this, when we have killed a Kiowa, if I have been there I have stopped our Tonkawas when they began to cut him up. We can't very well stop them from scalping, and I don't try; but hereafter if the Tonkawa does not scalp and cut up the Indians, I'll do it myself."

The most of the men we had here did not want to touch these burned bodies; one young fellow, a mere boy, sat down on a wagon tongue and began to cry.

"Get up and grab a pick," the sergeant said to him, "and go to work. When you have been here as long as we have, you won't mind these things any more than we do."

The sergeant and I, with one or two of these men who had seen too many dead men before this to care much about it now, got the chains off these men, and after straightening them out as well as we could, laid them in the wide grave that the rest of the men had dug, covering them with the empty grain sacks.

"You should be able to repeat the burial service," the sergeant said to me. "Try it."

While the men stood there uncovered, I repeated the Episcopal service, and then the Lord's prayer. Then the grave was covered up.

Just as we were through, General Mackenzie, with all the cavalry at the post, got there. He only halted long enough for us to tell him that we had these men buried and to show him Satank's trail. Then we took the trail after him. We followed the trail for the next two days, and seeing that it headed for Fort Sill now—the Indians had only gone this far out of the way to throw us out—we left their trail and went direct into Fort Sill, but it took us two days more to get in. There we found all three of the chiefs in the guard house; General Sherman had got up here now, and as soon as the Indians had got in, he arrested them.

The officer in command here, a colonel of colored cavalry, told him that if he did anything to their chiefs the Kiowas would go out now.

"Let them go out," Sherman is reported to have said, "and be blessed to them. I have Mackenzie down here at Richardson to help them in again, if you can't do it."

The three chiefs were now turned over to us to be taken to Texas and tried by the civil court. We put handcuffs on all of them, and as a mark of honor, Mackenzie had a pair of leg irons put on Satank; the General knew him. They were put in an army wagon that had no cover on, then three men were put in with them as a guard, and a heavy mounted guard rode on each side of the wagon.

We had not gone a mile—the post of Fort Sill was still in sight—when old Satank made a grab for one of the guard's carbines; he got it, but before he had time to use it, this mounted guard had him full of pistol balls.

His body was thrown out on the road now for his friends to pick up and bury. He had started this row just to get shot. He knew what was waiting for him down in Texas, and wanted to start for the happy hunting grounds from here and take a few soldiers with him. He had to go alone, though.

One of the balls that was fired at the chief flew wide of the mark, going clear through a young Mexican who drove the wagon. We picked him up for dead and sent him to Sill. Four years after I met him again. He was still driving mules, but he drove for a square man now; we soldiers were too ready to shoot, he said.

When we camped that night the two remaining chiefs, Satanta and Big Tree, were taken out of the wagon, laid on the grass, then with a few soft lariat ropes we proceeded to stake them out. I had the job, doing it while the officer of the day, one of our captains, stood there to see it done properly. I tied a rope to each of Satanta's wrists and ankles, then hauling them taut, pinned the other ends down. I did not use any extra care not to hurt him; he was a Kiowa. Next I began on Big Tree, and tried to leave his ropes a little slack; I did not want to hurt him.

"Haul out those ropes," the officer of the day said. "You are not trying to tie that man. What do you want to save him for?"

I hauled them out now, while Big Tree lay looking this captain right in the eye.

"It is lucky for you," I thought, "that this man is going straight to the gallows, or he would hunt you up and have you out if it took him a lifetime to do it."

When we had got to within twenty miles of Jacksboro, the town alongside of Fort Richardson, we camped for a day. Here Mackenzie was told that about every man in this part of Texas was in town, ready to lynch these Indians. We started early next morning, and when within two miles of town, the Indians were taken out of the wagon, two men in our troop were taken off their horses, the Indians put on them with their legs tied under the horse's belly, the troop formed by fours, and the Indians put right in the center of it. Then we were told to fill our magazines, load, and advance carbines, and we moved on again. When we had got within sight of town, we could see that every street there was packed with men and horses. "If there is as much whiskey there to-day as there generally is, some of you and us will go to sleep in the next hour," I thought. "I won't be one of them, but I don't want to see any of you or us killed."

When we had got to the foot of the main street, the men here crowded back, giving us just room to ride in between them, and closed in behind us as soon as we had passed. I noticed that all were sober, and began to breathe freely. These men were no fools. When sober they would never try to get these Indians. Not a man here said a word; a few of them would just nod to those of us they knew. The cross streets were also packed solid with men and horses; if some half-drunken fool should fire a shot now—that is what I was afraid of—these men would have been shot down by dozens before our officers could stop the firing. We rode to the jail, and here found one of our troops that had come in around us holding both ends of the street; they had cleared it and kept it clear. The Indians were turned over to the sheriff now, and we went home.

I met one of the citizens a few hours after this, and asked, "Where was all your whiskey to-day? I saw none."

"There was none. The marshal closed the barrooms when he heard you were coming," he said. "He did not want a battle fought here over two blanked Indians."

In a few weeks the Indians were given their trial, and I was called as a witness. I was glad of it. I wanted to get into that court room. I was anxious to see how a Texas lawyer would go about defending the Indians. He had been assigned by the court to defend them, and he did it just as I would have done—put the whole of the blame on old Satank. He had so much influence over the young men, he said, that they dared not disobey him. But all the lawyers in Texas could not have saved those Indians. That jury had them convicted long before it had been told to "step into the box." They were sentenced to be hung; then the President commuted it to life imprisonment, and in a few years pardoned them.

Satanta soon after this died; it was said that a squaw had poisoned him; he is buried in the cemetery at Sill, and for years after his death the squaws kept his grave covered with colored glass, broken chinaware, and such stuff. Big Tree got to be a good Indian; he never was a very bad one, and he never gave us any more trouble.

In the winter of 1876 I was out with a band of Comanches all winter hunting buffalo, and one day going on a hunt of my own in company with two Indian boys, we got so far off that we had to camp out. I met Big Tree and his party, and he and I went into camp together. This was the first time I had seen him since he had been pardoned. That night, as we lay on his blanket at the fire, I got him to tell me all about this raid. He began when they had left camp to go on it, and wound up with his life in Huntsville prison; then he said "But why need I tell you all this? You know it; you were there."

"How is that, Big Tree?"

"Why, you were the little chief who tied me down that night when the big chief made you pull my ropes out tight."

"I thought you had forgot that, Big Tree."

"No, I never forget anything. Why did you want to tie me the way you were doing? Did you want me to get away?" I have always thought that you did."

"No, I knew you could not get away. That man at your head, who stood there all night, would have shot you had you tried to get away, and if he did not do it, then I would. We were told to shoot you if you got loose. Had we let you escape, we might have been shot ourselves; but I did not want to hurt you, Big Tree."

This was stretching it, of course. We would not have been shot, but would have been given six months or a year in the guard house and a dishonorable discharge.

"Well, I have looked long and far for that big chief who told you to pull those ropes tight on me. I want to see him, but I never can find him," said Big Tree.

"And you never will find him. He died many moons ago," I replied.

CABIA BLANCO.

[Many of our readers are old enough to recall the trouble with the Kiowas in 1870 and 1871, and the capture and trial of Satank, Satanta and Big Tree; the two former Kiowas and the last a Comanche.

The history of that time—that is to say the old Indian Bureau and Military Reports—together with much other data, have been brought together in Mr. James Mooney's admirable "Kiowa Calendar," published by the Bureau of Ethnology at Washington. These reports differ in minor details from that given by Cabia Blanco, but the testimony which we print to-day is that of an eye witness and a close observer, and so is far better entitled to credence than the general and perfunctory reports made to the different Government departments. In these reports it is intimated, if not distinctly said, that the three Indian prisoners were taken from Fort Sill, each riding in one army wagon, and each accompanied by two guards, and that Satank attacked with a knife the sergeant of the guard who was riding in the wagon with him.

Cabia Blanco, however, tells us that the three prisoners left Fort Sill in one wagon; that he assisted in putting them into the wagon; that Satank had no knife, so far as any of the soldiers knew, and that no one was cut by Satank; moreover, that the sergeant of the guard was not riding in the wagon, but on his horse by the side of the wagon.

Satank, spelled by Mr. Mooney Set-Angya, means Sitting Bear.

Mr. Mooney quotes Mr. Laurie Tatum, at that time agent for the Kiowas, as saying that the prisoners were put into two wagons, Satank being in one, with soldiers, while Satanta and Big Tree rode in another. George

Satank's Raid.

Editor Forest and Stream:

The old Kiowa chief Satank was probably one of the meanest Indians that his tribe has ever produced, and none of his tribe are angels without wings, either.

He had been keeping our Government in hot water and the cavalry chasing after him for years before the Civil War and since then, but had retired now to his reservation at Fort Sill.

Early in the spring of 1871, I think it was, General Sherman started on a visit to all the frontier posts, and in the course of time got up to our post, Fort Richardson, Texas. To get there he had to travel in an ambulance up from Fort Griffin, the next fort south of us, and the old chief somehow found out that he was coming, and conceived the brilliant idea of capturing him. He was not going to kill the General, he afterward told us, only going to make him a prisoner. "And how about the many soldiers General Sherman would have with him, were you going to kill them?" I asked him. He only grunted in reply. Those soldiers would have had a short shift of it with him, had he met them, and they not put him out of business.

Satank got up a big war party of young Kiowas and Comanches, and took as his aides a Kiowa chief Santanta, and a young, good looking Comanche named Big Tree. I had known Big Tree for a number of years now, and

Washington, a Caddo Indian, is said to have ridden alongside of the wagons as they left Fort Sill. Mr. Tatum further states that, "With a butcher knife, which he [Satank] had secreted, he started for the guard in the front part of the wagon, cutting one of the soldiers slightly in the leg. They both jumped out, leaving their guns. Satank picked up one of them and commenced loading it, wanting to kill one more man. Before he got it loaded, he received several shots, and in twenty minutes died." At the time of his death Satank was the chief of the most important Kiowa soldier organization, known as Chief Dogs, and when singing his death song he referred to this band.

He was supposed to have secret powers, and on this account was more or less feared and hated by his tribe.

Satank was an old man when he died. He had long been a leader among the Kiowas. He was one of the three men who, about the year 1840, went to meet the Cheyennes to arrange peace preliminaries between that tribe and the Kiowas, Comanches and Apaches, and who, as a peace offering, brought back to the Cheyennes

the scalps of forty-two Cheyenne Bow String soldiers, killed two years before by the Kiowas and Comanches.

The story of Satanta's death Cabia Blanco repeats as it was much later told to him, with accompanying legends, generally believed at the time. As a matter of fact, however, it appears that Satanta, having been released on parole in 1873, was rearrested in 1874 on the ground that he had been mixed up in an outbreak led by Stumbling Bear, and was returned to prison at Huntsville, Tex., where he was confined until 1878, when he committed suicide by throwing himself from the second story window of the prison to the ground. Satanta (White Bear) was a great orator, and was long a prominent man among the Kiowas. According to Mooney, he first earned his title of orator of the plains in connection with events which led to the treaty of Medicine Lodge, in 1867. He was prominent in the councils of his tribe, and was the speaker at all councils held with the white people, and a number of his orations have been reported in part. Mr. Mooney gives a concise statement in regard to his prison life and

tragic death, written by Mr. L. A. Whatley, superintendent of the Texas penitentiaries. He says:

"At the July term of the district court of Jack county, in the year 1871, Satanta was convicted of murder and sentenced to life imprisonment in the Texas State Penitentiary. He was received at the Huntsville prison on the 2d of November, 1871. Upon the recommendation of President U. S. Grant, Governor E. J. Davis, on August 9, 1873, set Satanta at liberty upon parole, i. e., conditioned upon his good behavior. It seems, however, that he violated the parole, for he was arrested and recommitted to the prison at Huntsville by Lieutenant-General Sheridan, on the 8th of November, 1874. On October 11th, 1878, Satanta committed suicide by throwing himself from the second story of the prison hospital, from the effects of which he died within a few hours. He was buried at the prison cemetery, where his grave can be identified to this day. During the period of his incarceration in this prison, Satanta behaved well, but was very reticent and stoical."]



Winter War Stories

By GEORGE BIRD GRINNELL

A Trader's Story.

THE extraordinary tale of The Strange Adventure of a Kiowa War Party, printed in *FOREST AND STREAM*, was told me years ago by George Bent, whose name is more or less familiar to the readers of *FOREST AND STREAM*, and who had it from an old Kiowa named "Going Down Hill." It is curious chiefly because so many odd things seemed to happen to the one little group of people that went on this war party. Many of the things that happened are not to be accounted for, yet some of the others seem natural enough, and of course everyone who heard the story appeared to believe it. This is Indian good manners. For each tale of this sort there is always some foundation, and if things are reported that seem to us impossible, it usually means that there was some error of observation on the part of the Indian or some failure to reason things out correctly. The story was told George Bent one winter when he was trading in the Kiowa camp, and I give as nearly as possible in his own language what he said about that winter. This is really the introduction to the Kiowa story.

Along in the winter of 1866-1867 I was trading with the Kiowas in what is now the Oklahoma Territory and beyond down into Texas on what we used then to call the Staked Plains. Of course in those days things were mighty different from what they are now. Then Indians were Indians, and free to travel where they wanted to. From time to time they were on the war path and the Kiowas and Comanches made trouble now and then. Those were the times of Satanta and Big Tree and Satank and a good many other Indians who, along with a whole lot of white men have gone over the range. The Indians that to-day are old men were just boys in those times. Nowadays you can count on the fingers of your two hands about all the old men in the Kiowa and Comanche camps that used to take part in the old wars. Buffalo were plenty in those days and I used to make a good trade each winter. I traded that winter in Kicking Bird's lodge.

While in Kicking Bird's lodge I saw all the Indians of the camp quite often. Kicking Bird was a popular man in the camp, generous and always calling out for feasts, so that most nights

there were a lot of people sitting around the fire, and they were telling stories of what they had done in war and stories of the old times and of the queer things that used to happen in those ancient times when animals changed into people, and did almighty queer things and about that person that they call "white man," who is always getting into some trouble or other, and a whole lot of other things that were interesting to me.

I do not know if you people nowadays know how we used to trade in old times. If a trader went into a camp and had any special friend among the chiefs or important men he went right to that chief's lodge and got off his horse and went in. When the lodge man learned why the trader had come, he set aside a space for the visitor to occupy with his goods, the women unpacked the horses and brought the goods into the lodge and took care of the horses, and from that time on, so long as he stayed in the village, the trader was a part of the lodgeman's family. His goods were just as safe as if they had been locked up in one of these modern safe deposit vaults that I hear people talk about. In old times Indians did not steal from each other nor from their friends. When they were at war they took things from their enemies, but they did not consider that stealing, and I have never seen how anybody could call it stealing. Sometimes I see in the newspapers about where the Japs and the Russians are fighting over in Asia somewhere, but I never heard anybody say that the Japs stole Port Arthur from the Russians, nor that they stole any of those ships that I hear they captured.

Well, as I was saying, I traded that year in Kicking Bird's lodge. He was a big man among the Kiowas, brave, smart and long-headed enough to see that there was not much of anything to be gained by fighting the white folks. He recognized that there were too many white people to fight, and he knew also that Indians never will pull together. You may get up a big war party of a half a dozen friendly tribes that have agreed to unite to clean out some other tribe that they all hate, but the chances are that before the big war party has reached the place for fighting, some bunch of the men will get jealous of some other bunch or somebody will have a bad dream, and little parties will begin to split off and split

off, until finally half the number have quit and gone back; and all this for no reason that would appeal at all to a white man, though it does appeal to Indians. White people think Indians are queer and the Indians are all the time saying that the white people are queer. I guess maybe both are right and both are queer, and sometimes I think that I, being half way between the two, can understand them both a good deal better than either one understands the other.

All the same, Kicking Bird had been on the war path against the whites, and of course against the Mexicans, but then in those days the Indians did not consider the Mexicans white folks. To these southern Indians, Kiowas, Comanches, Apaches, Cheyennes and Arapahoes, Mexico and New Mexico was a good deal like a store. If anybody wanted horses or mules or sheep or scalps or most any plunder, he would get up a war party and go way down into Mexico where stock was awful plenty. Horses, mules and cattle covered the prairie, the people had good blankets and saddles, and there were lots of women and children to be captured. Usually the men made no fight, though sometimes the Mexican troops got after the war party and made it pretty active for them.

Well, I was not meaning to talk to you about the fighting of those days nor the way the Indians raided down into Mexico. All the same it used to interest me mightily to see how many Mexicans there were in these tribes; I mean pure-blooded Mexicans, not halfbreeds; men with heavy beard and curly hair that showed its kinks even through the side braids, and women, some of them mighty good looking ones. All these had been captured as little bits of children on the raids made into Mexico. Most of these captives were darker skinned than the average Mexican who wears a hat and lives in adobe houses, but a good deal paler on the other hand than the Indians. Their dark color was nothing but sunburn. Of course these men and these women had been raised in the camp, had forgotten all about their people or where they came from, and considered themselves just as good Indians as any member of the tribe that they were living with.

It was not only Mexicans that were found in the tribe. There were lots of white people that had been captured down in Texas. I reckon you have all heard of "Kiowa Dutch." He is an old man now more than eighty years of age, if he is still alive. He was captured—a little German boy whose parents were killed. Then there is the Kiowa woman of the Cheyennes. She was a daughter of an Irish family that came to Texas, was captured as a little bit of a girl by the Kiowas way back in the 30's, and after living with the Kiowas for two or three years was captured from them by the Cheyennes, and has lived with them ever since. I

reckon she does not know but what she is a full-blooded Cheyenne. Yet if you look at her you can see the Irish in her face, and can see also that she is a white woman.

The Winter When Many Horses Starved.

The winter of the beginning of the year 1856 was the severest ever known by the Cheyenne Indians. Its hardships are still well remembered, and every old man and old woman can recall that terrible season. For a long time the whole prairie was covered with ice, and the buffalo and wild horses could not travel on it, but fell down and could not regain their footing. For that winter the Cheyennes have a name which, translated into English, means, "when so many horses died from slipping down and not being able to get up."

In the beginning of this winter, but before the bad weather came, a war party of about one hundred Cheyennes with some few Kiowas, went on the war path toward the Pawnee country. The leaders of this war party, who carried the war pipes, were Cheyennes. About half the party had horses and the other half went on foot.

When the party had gotten as far as Beaver Creek it began to snow. The snow fell fast and soon covered up the whole land. It kept on snowing and they did not move, but on the third day the snow ceased falling and the weather grew warm. That night it rained hard, and after the rain the weather turned bitter cold. The next morning over all the prairie there was a covering of solid ice. No grass could be seen and the horses had nothing to eat.

The leaders, those who carried the pipe, said to their young men: "We must go and find a better camping place," and before long they all started. But as soon as they began to move, trouble began. No one dared ride a horse; everyone walked and those that had horses led them. Horses slipped down and could not get up again without being helped. They say that all over the prairie the ice was like glass. There was no trouble then to kill food, for the buffalo that had fallen down could not get up on their feet again, and all the Indians had to do was to walk up to one and shoot it.

The men fell down almost as badly as the animals. A man named "Hears the Wolf," who was a contrary, was carrying his "thunder bow." He slipped on the ice, fell and broke the point off the bow. This was a great misfortune which seemed to portend very bad luck for him.

The party did not go far to its new camping place and their position was not much improved by the change. They had food enough to eat, but they were obliged to build their fires on top of the ice, for they had no way of cutting holes in the ice, since axes are never carried on the war path. In a little time after the fire was built, as the ice melted, the fire would sink down below the surface of the ice and presently it would be down at the bottom of a hole. They could not build war lodges in which to shelter themselves, for they had no way of making holes in the ice to receive the ends of the poles. They were obliged to sleep on the ice, for they could not get grass or weeds to make beds of.

They soon turned about and began to make their way toward the village. Progress was slow and the suffering great. The Indians had plenty to eat from the buffalo that they killed, but the horses, having nothing to eat, slowly starved,

and before the party got back to the village every horse had died.

The Cheyennes say that their elbows and skins were all inflamed and raw from the heat of the fires, which they sat so close to. Owing to the difficulty of traveling they could go but a short distance at a time. The weather was so cold they did not wash their hands nor faces, which grew black from the smoke and the cold. They greased their hands and faces with buffalo fat so as to keep the skin from being cut to pieces by cold and by wind.

At last this party got back to the village, having lost all their horses and suffered much.

This same winter the Dog Soldiers, *Ho tām' i-tān' iu*, also had started on the war path from their camp on the South Platte River. They had gone as far as the Republican River when this storm came up. They had built war lodges under the bluff and stayed in them, and the war lodges and the people in them were covered with snow, as it drifted on them and over the bluff. The people almost starved to death here, as for four or five days they could not get out of their war lodges on account of the snow. They finally got out by crawling out of the tops of the war lodges through the smoke holes. When they got out, buffalo were all around them and many of them had fallen down and could not rise, so they went to killing buffalo and had plenty to eat.

In the villages there was not so much suffering as with these war parties and not so many horses died in the camps, for there was a better chance to take care of them, to cut down brush and cottonwood limbs, so that they might feed on them. But on the open prairie wild horses and buffalo were lying about everywhere, and none of them could get up. On the Smoky Hill River, two young men of the *Hēv'ā tāniu* who went out to hunt buffalo, were caught out in the storm and both were frozen. After the storm was over, these young men were found close to the camp, but the snowstorm had been a blinding one, and the lodges could not be seen. This is remembered as the hardest winter ever known, and from this time counts are made so that people say such and such a thing happened so many winters after or before this hard winter.

That winter a large war party of Northern and Southern Cheyennes started from the North Platte River to go against the Shoshones. Brave Wolf—Maple Tree—and Black Moccasin, Northern Cheyennes, carried the pipes. Among the mountains the winds were not so cold as they were on the open prairie, but the snow was very deep. On the other hand this war party had plenty of wood to burn, cottonwood, cedar, pine and sage brush and sheltered places to stop at among tall willows. The snow did not turn to ice, as it did south of the Platte rivers.

In these war parties which started out in the winter time, it was the custom that the men who wished to do so could go on horseback, and those who preferred to go on foot could walk. The horses that were in this war party could get some food in the mountains, for they ate sage brush and the tops of willows so that they lived. After the war party got into the mountains, scouts were sent out to look for enemies, and after a time came back and said that they had heard shooting in the mountains, but could not tell in what direction the firing was, for in the mountains it is hard to tell which way the sounds come from, on account of the echoes

given back by the cliffs and the timber. They sent out two more scouts to try and discover something.

Brave Wolf, or Maple Tree, was a medicine man, and that day as he was looking at the sun and praying for help and success, he saw above him in the sky several scalps moving through the air toward the place where the sun set.

Before sunset, the two scouts that had been sent out came running into camp and told their friends that they had found where some Utes had been killing buffalo, and to show that these were Utes they brought with them an arrow that a Ute had left after taking it out of a buffalo. The scouts said that there was a plain trail on the snow leading toward the Ute camp, and that it was not very far to where the Utes had killed the buffalo, running them into a snow drift. The Cheyennes all started and before long they came to the place and found the trail of the Utes plain in the snow. Such a trail as this could not be missed even in the night. The snow was so deep that they could only follow the trail made by the Utes in single file. Those who were mounted took the lead.

The wind was blowing down the valley, coming from the direction toward which the trail led, and it was not long before the leaders stopped and said that they smelled a fire. All came together and crowded up, so as to hold a council to see what would best be done. Now all could smell the fire. By this time it was night. Presently they started on again and sent two or three men ahead to try to locate the Utes' camp, while the main party was to go very slowly and to meet the scouts after they had come back from finding the camp. Before long the scouts returned and met the party and told them that this was a hunting party and not a village. The Utes had built small brush huts; they had no lodges with them. Their horses were all tied close to the huts. It was now late in the night, and they made ready to attack them. Out in front of the party the medicine men stood in a line, and those who wished to pledge themselves to make some kind of a sacrifice when they got back to the camp stepped in front of the medicine men and told them what they would do; what kind of a sacrifice they would make. Some of them asked the Great Spirit to help them to count a coup and others to help them get many horses. After they had finished their prayers, they all walked toward the camp.

By this time the Utes were all sleeping. When the Cheyennes got near to the huts they all fired into them, and then rushed forward, some toward the horses to capture them and some toward the Utes to count coup. They found here only a few Utes and believed that some of them must have gone on ahead that evening, for the old camps showed a much larger party.

This is the village where War Eagle was captured, a Ute boy taken by the Northern Cheyennes. This fight took place on the North Platte River where it goes into the mountains, and they killed here several men and women, for they took them by surprise. This success put a white feather in Brave Wolf's head, for he had seen the scalps moving in the air.

When this war party returned, the Northern and Southern Cheyennes were camped together on the South Platte River. Early in the morning Brave Wolf and other leaders of this successful war party charged into the village with

the scalps tied on small poles, and with War Eagle riding behind Brave Wolf on the same horse. As Brave Wolf rode along he kept crying out that he had a Ute prisoner with him. At this time the Cheyennes were not camped in a circle, as it was winter and they were camped among the trees. In these two villages they had big scalp dances for a month. At night they used to make big fires of logs and tree bark and dance all the night.

In these dances both men and women took part, but only those men who had been with the war party. All the women danced. Often very old men and old women used to get together and go to the lodge of some man who had counted coup or done some brave thing and dance in front of this lodge. The relations of such a man would give presents to these old people; sometimes ponies, or anything that they might feel like giving. When such presents were received the old men and old women sang a particular song of thanks for the gift and called out the name of the man that had counted the coup. If horses were given them they used to say in their song, "Now I am glad and happy, for I have something to ride on." These old people had their faces painted black. It was the custom in old times that only members of war parties coming in bringing scalps could paint women's faces with this black paint.

Bloody Knife, the Ree.

Between 1860 and 1870 there lived at Old Fort Berthold, on the Missouri River, an Arikara chief, known as Bloody Knife.

Bloody Knife's father was a Hunkpapa Sioux, and his mother a Ree woman. He had been born and reared in the Hunkpapa camp, but as he grew toward manhood his mother desired to visit her own people, and during one of the occasional intervals of peace between the Sioux and the Rees, she returned to her village and thereafter resided there. In the Hunkpapa camp Bloody Knife's position had not been a pleasant one. The other boys taunted him with being a Ree, and seemed to like to tell in his hearing stories of the old wars, when the Sioux, greatly outnumbering the Rees, constantly attacked them, and in the course of time, by much pestering, forced them to move off further to the north, and to join the Mandans and Minnitaries, who lived above them on the river. They used to point out to him the Standing Rock, that strong medicine among the Sioux, and to repeat over and over again in his presence the tale of the Ree woman who, while her tribe was retreating from the Sioux, lingered behind and, with her child and dog, was turned to stone and then captured by the Sioux. It is not surprising then that when his mother returned to her tribe Bloody Knife accompanied her, and always thereafter remained with her people. Nor is it strange that, when the white men came into the country, and Fort Abraham Lincoln was established, and wars began between the whites and the Sioux, and scouts who knew the country and the ways of the Indians, were needed, Bloody Knife should readily have accepted the invitation to scout for the Government, and should have done good service in the fighting which continued over many years.

In the early days, between 1860 and 1870, the mails from the east were carried to Fort Stevenson, and certain other up-river posts, across the

country from Fort Totten to the Missouri River. After the Minnesota outbreak of 1862 a ride such as this was very dangerous. The high prairie land east of the Missouri River was then the hunting ground of the Sioux that had been pushed back from Minnesota after the outbreak, and in that country no white man was safe. Mail carriers between Fort Totten and Fort Stevenson were frequently killed, and the route was so dangerous that at length it became impossible to find any one who would make the ride. In the early 60's, however, Bloody Knife heard of this difficulty, and for a long time after this he carried the mails. He crossed this dangerous ground with an Indian's cunning and rarely, except when made drunk at either end, failed to bring in his mail on time.

In the year 1868, Yellowstone Kelly, when traveling between Fort Stevenson and Buford, carrying the mail, was attacked by two Sioux near the mouth of Little Knife River. He has told the story himself in *FOREST AND STREAM*. Kelly was wounded by an arrow, but succeeded in killing both his enemies, but not knowing whether there might not be other Sioux in the neighborhood, he went back a few miles on the road to a ranch and stopped there for the night. While he was waiting there, Bloody Knife and several other Rees came to the place, and when they heard what had happened they set out at once, went to the spot where the fight had taken place, found the two dead Sioux, scalped them, and gathering up such arms as they had, brought them back to Fort Berthold, where the tribes, then bitterly hostile to the Sioux, rejoiced over the victory for many days. In 1873 Bloody Knife accompanied General Stanley, as one of his scouts, to the Yellowstone River and took part in the fighting that was had there. He was a brave man and did well. In 1874 he was one of the Ree scouts who went to the Black Hills with General Custer. Among the events of the trip was the capture of a small camp of the Sioux, but only one Sioux was taken, an elderly man, known as the Stabber. Bloody Knife, soon after the capture, sought out General Custer, and explaining to him that the Sioux were the enemies of his tribe, asked permission of the commanding officer to kill this man. Of course the permission was refused. In his book, "Kaleidoscopic Lives," J. H. Taylor gives the following account of an earlier incident in Bloody Knife's life: He says:

"An anecdote which antedates the Black Hills incident many years reveals Bloody Knife with his passions uncontrolled and at full play. This was Aug. 10, 1869, near Fort Buford, after the killing of four men on their way to the hayfield by a mixed band of hostiles, but principally Hunkpapa Sioux. In this unequal combat to the death a venturesome Sioux boy was shot in the thigh, but for some reason had been left on the north bank of the Missouri by his comrades, as they retired across the old buffalo ford nearly opposite the place of encounter. The nearness of the fort and fear of pursuit had made their retirement a hurried one, and the boy was left behind to shift for himself. While watching his comrades pass over and away from the opposite side, he turned in dismay only to be confronted with sudden fear. The willows parted—vengeance seeking Bloody Knife was upon him—his right hand firmly gripping the deadly scalping knife. The boy seemed to have

known him, and as the knife blade went circling around his scalp lock he said despairingly, as interpreted from his native Sioux:

"'Bloody Knife have pity. I am only a boy as you may see, and this was my first trip to war.'

"'Bloody Knife will take care that you will not make a mistake again,' replied the merciless scout, as he tore off the scalp and reached down and clasped the boy's hand, and with his keen knife blade circled the victim's wrist, at the same time breaking down the bone joints.

"'You will kill me, Bloody Knife,' again pleaded the boy.

"'Bloody Knife prepares his enemy for the happy hunting ground before starting him on his long journey,' said the scout with unfeeling sarcasm as he reached for the boy's other hand and treated it in the same manner. By this time, from pain and loss of blood, the Sioux boy was indifferent to further mutilation."

In 1874 the Indian scouts of General Custer's expedition were commanded by Lieutenant Wallace, of the Seventh Cavalry, then fresh from West Point. Wallace knew little about Indians and did not have very good control over the scouts. Moreover, his task was made more difficult by the fact that, in some way or other, the Indians occasionally secured liquor, and when drunk they were of course quite beyond control. I remember one night being present when Wallace was trying to persuade Bloody Knife, who was drunk, to go to his camp and go to bed. The Indian was as good natured as could be and very amusing, but he paid not the slightest attention to the orders or persuasions of his commanding officer. Somewhere he had found a glow worm and he could not be gotten away from this. He pretended that it was a spark of fire, and touching it from time to time would go through all the motions of having burned his fingers and of suffering desperately, but no word that Wallace could say would move him.

It was rather melancholy to see so good a man overcome by drink, especially when we remember that seventy years before, Lewis and Clarke wrote of these Indians: "On our side we were equally gratified at the discovery that those Rikaras made use of no spirituous liquors of any kind; the example of the traders who bring it to them, so far from tempting, having in fact disgusted them. Supposing that it was as agreeable to them as to other Indians we had at first offered them whiskey, but they refused it with this sensible remark, that they were surprised that their father should present to them a liquor which would make them fools. On another occasion they observed to Mr. Chaboneau that no man could be a friend who tried to lead them into such follies."

In the year 1875 Bloody Knife was most of the time at the Ree village at Fort Berthold, but in 1876 he went with the Ree scouts, who accompanied General Custer on General Terry's expedition, up the Yellowstone and was present, under Reno's command, with the other scouts on the 25th of June, 1876.

For a year or two before that he had known that his lungs were affected and felt that he had not long to live, and when the charge was made by the Sioux and Cheyennes against Reno's command, Bloody Knife shook hands with those of the scouts standing nearest to him, and declaring that this was his last day on earth, that

Kotena and Win

80/18
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KOTENA AND WIN

Billy Smith of Bodega Bay ~~(a half breed)~~ tells me that he once visited Kotena ranch-eria when a lot of Colusa Indians had gone there to trade, and they had a "big-time."

The Colusa Indians (Pat'-wins or Pah'-tins) brought Bear skins to trade for shell money, feathers, belts, baskets, and white man's money. Each ~~B~~ear skin had a mark on one of the fore claws, showing its value.

They had a big dance and the dancers wore maggie skins with the long tails dangling from the back of the head (of the dancers).

Bodega Bay, Nov. 21, 1905.--*cm*

Kotena and Win

Nov. 21, 1905

Billy Smith of Bodega Bay tells me that he once visited Kotena rancheria when a lot of Colusa Indians had gone there to trade, and they had a "big-time."

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They had a big dance and the dancers wore magpie skins with the long tails dangling from the back of the heads of the dancers.

Kotumut

Sheet music

Kotumut music

photostat copies from

Transcribed by Prof Geo. H. Taylor of Berkeleyfield, Calif.

These sung at C.H.'s lectures
by mother - V.E. Merriam &
accompaniment played by
Dorothy M. Re-Oma 6-41

To-re-mah of Kotumut Ceremony (Now with mah & Si-mah)

"Tō- vē-mah."

A San Gabriel Indian Song of

The "Ko-tu-mat Fiesta."

To my very Good Friend

Dr. C. Hart Merriam

Chief Biological Survey U.S.

Photographed & Transcribed by

Isrd. H. Taylor

Oakland, California

Allegretto. m.m. = 100.

Tō-vē-mah tō-vē-mah pan-nah hak-rē.

Tō-vē-mah tō-vē-mah pan-nah hak-rē.

Tō-vē-mah tō-vē-mah pan-nah hak-rē.

Tō-vē-mah tō-vē-mah pan-nah hak-rē.

Tō-vē-t-kē pan-nah hak-rē.

Tō-vē-t-kē pan-nah hak-rē.

to re mah to re mah pan nah hah re.

To re mah To re mah pan nah hah re

Tō-rēt-kē pan-nah hah-rē.

Tō-rēt-kē pan-nah hah-re

To-re-mah to-re-mah pan-nah hah-re.

To re mah to re mah pan nah hah re

Iō v̄t-kē pan-nah hah-rē.

Iō v̄t-kē pan-nah hah-rē.

To-ro-mah to-ro-mah pan-nah hah-re.

To ro mah to ro mah pan nah hah re.

To ro mah to ro mah pan nah hah re.

To ro mah to ro mah pan nah hah re.

Tō-vē-mah tō-vē-mah pran-nah hak-rē
 Tō vēt. ~~kē~~ pran nah hak re.
 Tō vēt kē pran-nah hak-rē

Indian Burial Service.

Andante. m.m. q. = 54.

now rik mah now rik mah now rik mah ko too mut-tah

now rik mah now rik mah ko too mut tah now rik mah

now rik mah ko too mut hooe

now rik mah now rik mah now rik mah ko too mut tah.

now rik mah now rik mah ko too mut tah now rik mah

now rik mah ko too mut hooe (Repeat ad lib.)

Sung by Mrs. J. N. Rosemyre
Transcribed and harmonized by Prof. Geo. H. Fayson

Reed. Aug. 4, 1904
C. Hart Mirriam
For my friend Dr. C. Hart Mirriam.
1919-16th st
Bakersfield, Cal.

I "Nē vō ē naht." (at the burial.)

Allegretto. m.m. ♩ = 100.

Handwritten musical score for the first system. The melody is in treble clef, key of D major (two sharps), and 4/4 time. The lyrics are "Ri-mah! Ri-mah! ah soon po-ro, Rooe-no ka-ro." The accompaniment is in bass clef, also in D major and 4/4 time, featuring a simple harmonic pattern.

Handwritten musical score for the second system. The melody continues in treble clef, D major, 4/4 time. The lyrics are "Ri-mah! Ri-mah! ah soon po-ro, Rooe-no ka-ro." The accompaniment continues in bass clef, D major, 4/4 time.

Handwritten musical score for the third system. The melody continues in treble clef, D major, 4/4 time. The lyrics are "Ri-mah! Ri-mah! ah soon po-ro, Rooe-no ka-ro." The accompaniment continues in bass clef, D major, 4/4 time.

Handwritten musical score for the fourth system. The melody continues in treble clef, D major, 4/4 time. The lyrics are "Ri-mah! Ri-mah! ah soon po-ro, Rooe-no ka-ro." The accompaniment continues in bass clef, D major, 4/4 time. The system concludes with a final cadence.

Handwritten musical score for the first system. The vocal line (treble clef) contains the lyrics "Pi-mah! Pi-mah! ah soon po-ro Roae-no ka-ro,". The piano accompaniment (treble and bass clefs) features chords and single notes in G major.

Handwritten musical score for the second system. The vocal line continues with the lyrics "Pi-mah! Pi-mah! Ah soon po-ro Roae-no ka-ro,". The piano accompaniment continues with similar harmonic support.

Handwritten musical score for the third system. The vocal line continues with the lyrics "Pi-mah! Pi-mah! ah soon po-ro Roae no ka-ro,". The piano accompaniment shows some corrections in the first measure of the treble staff.

Handwritten musical score for the fourth system. The vocal line ends with the lyrics "Pi-mah! Pi-mah! Ah-soon po-ro,". The piano accompaniment ends with a fermata and the word "Fine" written twice. The system concludes with a double bar line and a repeat sign.

(over)

nū-rē! nū-rē! ah soon po-ro,

So-ah-t-po, so-ah-t ^{rit.} mah-ne-ro,

rit.

yi-ro yi-ro kah soon po-ro, soe-no ka-ro,

Pi-mah! Pi-mah! ah soon po-ro, soe-no ka-ro.

Ci mah! Ci mah! ah soon-puro, soemo ka ro,

Ci mah Ci mah ah soon-puro.

rit. dim.

rit. dim.

This song is sung at the burial while the relatives are gathered round the body, and is not used at their "First" or memorial service which is held at a later date.

To those who criticize me for harmonizing an Indian melody, I ^{only} ~~can~~ ^{can} that you have not compelled to play the accompaniment, but those who wish to, may.

Wm. H. Taylor.

Kwakiutl

1908-10

CEDAR COLLARS OF THE NORTH PACIFIC COAST
INDIANS.

EDITOR OF SCIENCE: Can any one tell me whether the cedar collars of the North Pacific Coast Indians are made rights and lefts. In Dr. Boas's paper in Report of U. S. National Museum for 1895, on the Kwakiutl Indians there are many examples of the cedar bark collars figured, but it does not appear from the drawings whether they are worn indifferently on the right or left shoulder, that is, whether the ornament is worn on a particular side. The reason for asking is this: The Porto Rican stone collars are rights and lefts. In the National Museum collection of thirty, every one of them is carefully carved to imitate the splice joint shown perfectly in Dr. Boas's examples of cedar bark. In the drama of the expulsion of the Cannibal, acted with so much spirit by these Indians in Chicago, two men led the Cannibal to the fire, each wearing a cedar bark collar. It requires little imagination to transfer this scene to Porto Rico, where stone collars in likeness of those of bark would surround the necks of the captors, one on the right hand, the other on the left, wearing each the decoration outside. I discovered twenty-five years ago that the Porto Rican collars were rights and lefts, also that the overlapping ornament at the side of each stood for the sizing or wrapping of a hoop, but then did not know that Dr. Boas's Kwakiutl Indians were wearing homologous decorations.

O. T. MASON.

Science - NS, XI, 831, May 25, 1900.

Aug. 7, 1908 -

Archeology of the Gulf of Georgia and Puget Sound. By HARLAN I. SMITH. (Vol. II., Part VI.)

Mr. Smith's description of the archeology of the southern coast of British Columbia and the northern coast of the state of Washington is a continuation of his paper on the shell-heaps of the Lower Fraser River, published in Vol. II., Part IV., of this series. In the first part of the paper, which is fully illustrated with text figures reproduced from pen and ink drawings of specimens found in the region under discussion, the archeological finds between Comox in British Columbia, and Olympia, state of Washington, are described in some detail. The locations of shell-heaps, fortifications and village sites, are given; and wherever excavations were undertaken, the character of the site and the remains are described by the author. On the whole, it would seem that the culture of the area was quite similar in type to the culture of the modern coast tribes. However, some striking differences were found in various localities. Perhaps the most important of these is the proof which seems to have been definitely given by Mr. Smith of the close relationship of the prehistoric culture of southern Vancouver Island with that of the mainland and presumably the interior; so that it would seem that at an early time a wave of migration passed over the Coast Range westward to the coast, and across the Gulf of Georgia to Vancouver Island. This culture is characterized particularly by the occurrence of numerous chipped implements, of tubular pipes, and of other objects characteristic of the culture of the interior. In other places along the coast of British Columbia chipped implements are very rare, while on Puget Sound and on the

outer coast of the state of Washington chipped implements begin to appear in greater number, and are apparently related to the types of Columbia River. Mr. Smith has also made full use of local collections, and has thus brought together an extended amount of material bearing upon the archeology of this region. Here are also found curious clubs of bone of whale and of stone which have often been claimed to be related to the clubs of New Zealand. Mr. Smith has succeeded in collecting illustrations of almost all the clubs of this kind that are known; and a discussion of this material shows very clearly that almost all of them may be referred to one single type, showing a bird's head surrounded by a head mask, which at the present time is characteristic of the western coast of Vancouver Island. Thus the theory of a foreign origin of this type would seem to be finally disposed of. Mr. Smith treats in a similar way the simpler forms of slave-killers from this coast and the peculiar single and double-bitted axes which are characteristic of Oregon. Another very peculiar type of specimens which is fully discussed in this book are the dishes from southern British Columbia and the Delta of the Fraser River, which have attracted the attention of archeologists. Mr. Smith has illustrated not less than nine of these, all of which show characteristic uniformity of type, and the provenience of which is restricted to a very small area. While the shell-heaps of the Fraser Delta have yielded a great many skeletons, skeletons are, on the whole, rare in the shell-heaps on the coast. Apparently this is related to the fact that in early times burials were not made in the shell-heaps, but in the cairns, while later on burials in canoes, and tree burials, seem to have been customary. Attention may also be called to the illustration and discussion of the interesting petroglyphs of the region between Comox and Nanaimo.

Kwakiutl Texts—Second Series. By FRANZ BOAS and GEORGE HUNT.

The second series of Kwakiutl texts, so far as published, contains traditions of the more southern Kwakiutl tribes, and particularly the

important "Mink Legend" and the "Transformer Legend." The former occupies about eighty-five pages, and the latter about seventy pages, of the series. The texts, so far as published, were recorded by Mr. George Hunt, and were revised from dictation by F. Boas. Thus it happens that the whole series of texts published in the Jesup Expedition are recorded by Mr. Hunt. That the bulk of this work was intrusted to Mr. Hunt is due to the fact that the Kwakiutl mythology is enormously extensive, and must be obtained from representatives of all the different families to whom the family traditions belong. The writer of these lines, who is responsible for the collection, could not undertake this work himself, and for this reason he taught Mr. Hunt to write Kwakiutl, and, by carefully controlling his work, trustworthy material has been gathered.

From a broader ethnological point of view a series of this kind collected by a single native recorder is of course unsatisfactory, because the critical insight into style and contents require more varied material. For this reason I have collected a considerable amount of material from various sources, largely intended to control the results obtained by Mr. Hunt, and also to present different styles of story-telling and differences of dialect. It is a matter of regret that this material has not been included in the present volume which thus would have gained very much in scientific value.

FRANZ BOAS

The Psychology and Pedagogy of Reading, with a review of the history of reading and writing, and of methods, texts, and hygiene in reading. By EDMUND BURKE HUEY, Ph.D., Professor of Psychology and Education in the Western University of Pennsylvania. Pp. xvi + 469. New York, The Macmillan Co. 1908.

The experimental studies of the last dozen years in the physiology and psychology of reading constitute an interesting and an important line of advance in experimental psychology. Motivated partly by logical, partly by linguistic, partly by pathological, and partly

most important early impulses from an investigation of speech defects. The lamented Wernicke found a discussion of the linguistic processes a convenient introduction to the more general discussion of mental life, and many another teacher of related disciplines has found it convenient to follow his example. It is not uninteresting that language seems destined to supplement its former services to psychology by furnishing us with the best available technique for an experimental analysis of the more complex elaborative processes.

Reciprocally it would be surprising if any real advance in our knowledge of the linguistic processes should be without influence on language itself and the teaching of language. I regard it as fortunate that, as far as reading is concerned, these practical deductions have been drawn thus far mainly by those whose experimental work guaranteed real information and a scientific attitude.

The present work is made up of four parts: Part I. is a résumé of experimental and analytic researches in the physiology and psychology of the reading process. It occupies about one third of the book. Part II. is a compact account of the history of reading and of reading methods, pp. 76. Part III. contains an illustrated discussion of the more important theories and practises in teaching reading, pp. 119. Part IV. discusses the hygiene of reading, fatigue in reading, suitable type, length of line, etc. The conclusion contains some interesting speculations as to the future of reading. The book closes with an excellent bibliography and an index.

One of the most striking characteristics of Huey's style is his unusually careful recog-

of trouble and persecution; then will come peace and prosperity. Some time during the latter period I will return."

He went south, taking with him a wife. As they journeyed, the woman was playing with two pebbles, tossing them up and catching them. Near the boundary of Old Mexico, on the Rio Grande, the pebbles went up, and came down huge boulders. They are there yet.

In the south he ruled over a more powerful people, and now and then the Pueblo people used to hear of his greatness. But at last the Spaniards invaded his domain, and though he met them in person, he could not withstand them. They pressed him so closely that he jumped into a lake and escaped through one of its subterranean passages. No one knows where he went; but he will come again, as he said he would. This is the time of peace of which he told them, and he may soon be here.

Miss True told Francesco that Montezuma had been killed by the Spaniards; and he became greatly disturbed, pacing the floor, rubbing his hair, and vehemently declaring, "It's a lie, a d—d Mexican lie! . . . If you don't believe this story, I can show you the big rocks on the Mexican border. I have seen them many times."

Clara Kern Bayliss

MACOMB, ILL.

A KWAKIUTL FRAGMENT. — Klalis (Whale-on-the-Beach), living near Puget Sound, gave me the following about the thunder-bird.

A man Thunder-Bird, ancestor of all the Thunder-Birds and of the Indian gens of that name, lived on a mountain on the shore of the Sound. When he pulled down the visor of his cap, it became a beak, and he was a bird. When he pushed up the beak, it became a visor, and he was a man. It thundered and lightened all the time in those days, and the people were much oppressed by it.

But the Thunder-Man had children, and he began to fear that they might fall off the mountain and be killed. So he changed his family into birds, and they flew down to the valley to live.

He and one of his sons flew across the Inlet to fish for salmon. The fishing was poor. A man living on that side of the Inlet came to him, and said, —

"What are you doing here? This is my land."

"It is my land, too," said the Thunder-Man.

"You cannot live here," said the man.

"Where shall I go?" asked the Thunder-Man.

"Go up the river, where the fishing is good."

So the Thunder-Man got a canoe and took all his family and his goods up the river; and there he lived, and became the progenitor of the Thunder-Bird gens of Indians. But he sent two of his children back to live on the mountain-peak, telling them never to make thunder except when some of that gens was dying.

Since that time it seldom thunders and lightens around Puget Sound; but whenever it does, one of the Thunder-Bird family dies. And if any one looks up into the sky when it is thundering, he will die.¹

Clara Kern Bayliss.

MACOMB, ILL.

¹ This is the tradition of one of the Nimkish clans. — ED.

[Mewan] : Notes from Sutter's diary on tribes

Notes from Sutter's
Diary

Chapesimney & Gotaplanimnes

Aug. 10, 1847. Jose Jesus, chief of the Chapesimney
& Sagaki, chief of the Gotaplanimnes left, 94

(Aug. 20. José Jesus arrived)

Aug. 29, 1847. José Jesus, Felipe & Raymundo left with
their people for the San Joaquin, 102

John A. Sutter, New Helvetia, Diary of Events from
1845-8, MS Copy, Bancroft Library, 1881

Notes from Sutter's Diary, etc.

Cosumne, Cosumnes, Cosumné

Oct. 18, 1846. Arrived some Christian Indians from the
tribe of Cosumne, 9

Nov. 2, 1847. Harry brought some cattle from Cosumnes, 130

Jan. 8, 1848. Benjamin Alcalde left my service & intended
to settle on Taugloauté territory of the Cosumné
tribe, 158

Feb. 27. Yole, Secumnes chief got married with Pamela.
Great dance at the Cosumnes rancheria, 178

Feb. 28. Few work hands from the Cosumnes & Bushane
rancheria came here, 178

Mar. 5.. Took a ride to Cosumnes rancheria to get people
to work, 181

[over]

Mar. 12, 1848. Dance in Cosumnes rancheria, 185

Mar. 13. At 9 in evening left to Cosumnes rancheria &
for not having obeyed my order burnt their temes-
cal, 185

Mar. 20. The Cosumnes alcaides & some of the people
arrived with Benjamin. Likewise the alcaides of
some other rancherias here, concluded that they
move from Wyma their rancheria to the other
Cosumnes ~~at~~ the sheep corral, 187

Mar. 21. Dispatched 3 wagons to the Cosumnes rancheria
to move her up to the sheep corral, 188

Mar. 22. 3 wagons moving do. 188

Mar. 24. Dance in Cosumnes rancheria.

-- J.A. Sutter, Diary of Events, MS Copy, Bancroft Lib

Cosumne, Tame Indians or Neophytes, Population Nov 1846,
34 men & 25 women. -- Gatten's Census made for
Sutter.

Kishimo

Notes from Sutter's Diary

July 23, 1847.. Pollo brought with him Chalabeage,
chief of the Kishimo tribe, p. 82

John A. Sutter, New Helvetia, diary of Events from
1845-8, p. 82, MS Copy, Bancroft Library, 1881.

Lakissimney's

Notes from Sutter's Diary, etc

May 23, 1847.. Cornelius & Carlos, Chiefs of the
• Tawalemneys; Florio & Raymundo, Chiefs of the
• Lakissimney's; & Cornelius, Chief of the
• Sohonomney's with 10 of their men presented
themselves here. All are living on the
Stanislaus River. --J.A.Sutter, Diary of
Events from 1845-8, MS Copy, Bancroft Library
1881.

• Lakisimné, Tame Indians or Neophytes, Population,
Nov. 1846, 44, 28 men & 16 women. --E.A.Gat-
ten's Census of Indian P^opopulation made for
J.A.Sutter's Rept. to Sec'y of State, Dec.
20, 1847.

Lichimne

Notes from Sutter's Diary

June 17, 1847. Arrived 12 men of the Nemshaw & 5 men of the Lichimne, 66

John A. Sutter, New Helvetia, Diary of Events from 1845-8, P. 66, MS Copy, Bancroft Library, 1881.

Notes from Sutter's Diary

LAPOTOTOMNEY, Lapototomes

June 12, 1847. Shulwle arrived with 8 men more of the Lapototomney tribe, 61

July 18, 1847. 4 Lapototomes arrived for work, 77

July 20, 1847. M. Harbing, chief of the Lapototomney left with a few of his men, 80

John A. Sutter, New Helvetia, Diary of Events from 1845-8, MS Copy, pp. 61, 77, 80, Bancroft Library, 1881.

Notes from Sutter's Diary

Moquelumnes, Muquelmus, Muquelemne, Muquelemne, Muquelemnes

Sept. 16, 1845. Rufino, Chief of the Moquelumnes, was
tried for murder, found guilty & executed,⁵
June 3, 1845. Started Sutter on campaign against
Moquelumnes,⁵

June 24, 1847. Joaquin, Heleno, Guillermo of the
• Muquelemus arrived for visit, 69

June 25, 1847. • The Muquelemne left again, 69

July 5, 1847. Muquelemne & 1 woman arrived to work, 74

Aug. 1, 1847. Marcelino, Lorenzo & Ignacio left for
Muquelemne rancheria, 85

Aug. 8, 1847. Heleno arrived with 4 Muquelemnes, 93

Nov. 29, 1847. Maximo & few other. Maquelemnes arrived,
141

Dec. 6, 1847. Dispatched Olimpio to Muquelemnes, 146

Dec. 11, 1847. Agustin (Muquelemne) left, 152

[over]

Notes from Sutter's Diary, etc.

• Newatchumne, Newutchumne, Newutchumnes, Newuthumne

Sept. 5, 1847. Paihatu left for Newatchumne rancheria,
106

Jan. 20, 1848. Chulty arrived with the Newutchumne
chief and 3 other Indians. The Newutchumnes
chief has brought me a part of Col. Cook's ✓
Journal which he have brought from another
Indian for a shirt and which fortunately
has not been smoked up, 164

April 3, 1848. Pachatu, chief of the Newuthumne left
this morning. -- J.A. Sutter, Diary of
Events, MS Copy, Bancroft Library.

• Newatchumne, Wild Indians or Gentiles, Population,
Nov. 1846, 31 men & 30 women. -- Gatten's
Census made for Sutter. 1847;

✓ Cooke, Philip St. George: Journal publ. in San. Doc. 2 (30 Cong.)
also under title Conquest of New Mex. & Calif.
n.y. 1878.

May 8, 1848. Helleno & some of the Muquelemne here,
204

May 15, Helleno arrived with 3 Mukelemne, 204

J.A.Sutter, New Helvetia, Diary of Events from
1845-8, MS Copy, Bancroft Library, 1881.

• Mukelemnes.. Tame Indians or Neophytes, Population
Nov. 1846, 45 men & 36 women

E.A.Gatten's Census of Indian Population made for John
A. Sutter's Report to Sec'y of State, Dec. 20, 1847.

Notes from Sutter's Diary

Ochejamney

Sept. 22, 1847. Gasto, a soldier of the infantry
(Ochejamney tribe) died, 113

New Helvetia, Sutter's Diary of Events from 1845-8,
p. 113, MS Copy, Bancroft Library, 1881.

(Notes from Sutter's Diary, etc.)

Sywameney , Seywamene, Sewameney, Sywameny ; Sywamenie

June 1, 1847. Dyonilo & 2 other Sywanney Sywameney
Indians arrived, 59

June 2, 1847. Dyonilo, the Sywameney alcalde left
for home. 59

June 29, 1847. Antonio, the Seymanene Chief, Dyonilo
with 10 men arrived yesterday, 72

June 30, 1847. Antonio, chief of the Sewameney left. 72

July 20, 1847. Dyonilo with some of the Sywameny left.

July 28, 1847. Antonio, chief of Sywameneys arrived⁸⁰
and left, 85

Aug. 10, 1847. Dyonilo arrived with 6 Sywamenie, 95

J.A.Sutter, Diary of Events, MS Copy, Bancroft Lib.

Seywamenes, Tame Indians or Neophytes, Population,
Nov. 1846, 21 men & 24 women.

Gatten's Census made for Sutter, MS, Bancroft
Library.

Sagayack

June 22, 1847. Chulte left today for Sagayack, 68

John A. Sutter, New Helvetia, Diary of Events from
1845-8, p. 68, MS Copy, Bancroft Library, 1881.

Sagayacumney, Sagayacumné, Sagayacumnes

Aug. 2, 1847. Pollok & the old Sagayacumney chief
arrived with some working people, 88

Sept. 24. Fabian brought news of the death of Hockmula
(Sagayacumné) Dolosheye's father, 120

Mar. 2, 1848. Pachatu & a few Sagayacumnes, complaining
about 3 chisseros (Sorcerers), 180

J.A. Sutter, Diary of Events, MS Copy, Bancroft Lib.

Aug. 16, 1841. "The Sagayacumnes don't come in any more." --
Letter of J.A. Sutter to Antonio Sunol, MS, Copy,
Bancroft Library, 1877

Sagayacumné. Wild Indians or Gentiles, Population Nov..
1846, 47 (27 men & 20 women). Gatten's Census made
for Sutter.

Sohonomney's

May 3, 1847. Cornelius & Carlos, Chiefs of the Tawalem-neys; Florio & Raymundo, Chiefs of the Lakissimney's; & Cornelius, Chief of the Sohonomney's with 10 of their men presented themselves here. All are living on the Stanislaus River., 56

J.A. Sutter, New Helvetia, Diary of Events from 1845-8, MS, Bancroft Library, 1881.

Shonomnes, Tame Indians or Gentiles, Population, Nov 1846, 17, 11 men & 6 women. -- E.A. Gatten's Census of Indian Population made for J.A. Sutter's Report to Sec'y of State, Dec. 20, 1847.

Sololomney

Sept. 2, 1847. Henriques, a good boy of the Sololomney tribe, 104

New Helvetia, Sutter's Diary of Events from 1845-8, p. 104, MS Copy, Bancroft Library, 1881.

Notes from Sutter's Diary, etc

• Tawalemneys, Tawalemney

May 23, 1847. Cornelius & Carlos, chiefs of the
• Tawalemneys, Florio & Raymundo, Chiefs
of the Lakissimney's; & Cornelius, chief
of the Sohonomey's with 10 of their men
presented themselves here. All are living
on the Stanislaus River, 5-6

Aug. 20, 1847. José Jesus arrived with news that
• Tawalemney rancheria had been attacked by
their enemies, 95

Aug. 22, 1847. The Tawalemneys left some provisions
here and got their horses shod, 99

J.A. Sutter, Diary of Events from 1845-8, MS Copy,
Bancroft Library, 1881.

• Tawalemnes, Tame Indians or Neophytes, Population,
Nov, 1846, 28 men & 16 women. -- E.A. Gatten's
Census of Indian Population made for Sutter's
Report to Sec'y of State, Dec. 20, 1847.

Notes from Sutter's Diary

Uotume

June 17, 1847. 10 men of the Uotume people left because
Wubul their chief did not remain here, 66

John A. Sutter, New Helvetia, Diary of Events from
1845-8, p. 66, MS Copy, Bancroft Library, 1881.

Notes from Sutter's Diary, etc.

Yusumney

July 12, 1847.. Spaniards (Altamirano, Higuiero, etc.)
left after having abused Shushulé, the Yusumney
chief, 77

Feb. 12, 1848. Tlelochey arrived with some of the
Secumné & Yusumney Indians, 173

J.A.Sutter, Diary of Events: MS Copy, Bancroft
Library, 1881.

Yusumné. -- Wild Indians or Gentiles, Population Nov.
1846, 84 (35 men & 49 women). -- Gatten's Census
made for Sutter.

Mewuk (Calif.)

1929

2 classes of villages (contd)

(2)

The ^{head} ^(archief) chiefs of the villages of the 1st class ^(are called Hi-ah-po) belong to the Hi-am-po-ko or 'Royal' families, & are men of high standing, power, & influence in the tribe, & are ~~the chiefs of villages~~ ^{recognized as head} chiefs by the tributary villages.

The chiefs or 'speakers' of the minor villages ^{(called Yā-yu-cho and are} ~~are~~ ^{chosen} from the common people & have no authority ⁱⁿ ~~over~~ their own village.

The position of head chief is hereditary & may descend from father to father or to mother's side, and may rest on either a man or a woman.

The annual & other important ceremonies - as the 'cry' & the 'Fandango' are given at the big ceremonial house of the principal villages only.

GRASSHOPPER FOOD

Grasshoppers and crickets form also articles of food. These they procure in great quantities by setting fire to the prairies; as, for instance, a party of a dozen or more persons will form a circle, set the grass on fire, moving at the same time towards the centre, and driving these insects into the flames, by which means their legs are burned off. They are then collected, and pounded with deer tallow, or any kind of grease they may have, and used for food.

E.M.Kern, in Schoolcraft, Indian
Tribes, V, 649, 1855.

Illustrations on same page.

✓ Edmond Sapiro : Yana Texts 1910

• mit^e wāgalwaldik! uenigi } 30 (5)
• ētc! ut! a! tē! yan

✓ Saddard : gaya xōt dillūw 145 (3)

• axōlitēitdenne 154 | mūnkūtnikkyaō 155

Ben Etn Bull 40, 41, 1911

✓ Swanton : XA ldā'ngadayagan 278
Jen R

~~Yedjinkāt~~ ~~qā'ntcāt~~ 200 (6)
ynq! ā't! dāq! 201

✓ Boas, Frang Bull 40, 41, 1911

• D'isd'e'sdēL 416 | NLk'et (1)

• gwāntgesga 419 | lōgaksgesga 419

• alkLāmetx 668

✓ W. J. & Dr. W. J. Michelson

• Wāteinawak wāgicisāwā! (4)
• Ä'pagieimugicisāwā!

• ä' A' ekipagāmekwisenigitē! 869

✓ Boas & Swanton : wowéwihōje'jāi'ja 961
hakini klnekjōnēgē'jīni 963 (7)

~~Soddy~~. Miñkũtdekeyimantcintcin, ~~or~~ ~~even~~. Maxatecinminnecölön
~~Soddy~~, Notes on Chilula, 282, 1914. Chilula Vols, 377.

Oxiwienikwiki 8 || Kitihakunnawi¹⁵

Utei'yagig²³ || Shate bytes 1910

(5)

• kahā'masākanā'tsxu⁴⁹⁸ | isābunnatūtšükum⁴⁹⁸

• k!ihitšinnihauwē⁴⁹⁸ - In Shate 1907.

• NēDīwēbissim⁷²⁷ || lōkōnpinwēbissim⁷²⁹

• tsēkōnwēbisstsoia⁷²⁹ sōntsedōnūdom⁷²⁹

lōksipbōstsoia⁷²⁹

maiden, an 9 lettered Dutch

Rule 40, Pt. 1, Run 1 1910

itcxūtāxxta³³⁹ || xūxwō'danapton³⁴⁰

hūwū'mxanan³⁴⁰ || māwimudatexun³⁴⁰

gēite'iyaxan³⁴² || hūtimhukta'ianan³⁴³

• Kuto'kkutca'dananda³⁴⁶ xowāmgutca'ianan
In Chinanish 1910

Water side - Kik^{ka} - kah - mud-dy [Cojo on this water side] Alto
Land side - Wal'-le - mud-dy Such { So of here
mu'-kah - not me'-wah

All children take father's side + father's animal
Some came from dog & te-lä!-le + rock +
Some from hill. - ~~one~~

Kah - Koo - lee (raven) turned to people -

The big head chuffs always Hereditary + passed
from father to eldest son - sometimes to
daughter

Ways of writing Indian words
as exhibited by various Am.

Ethnologists

more than one way to skin a cat.

Alota Me-wuk

A woman often addresses her husband as
Sok'-k'eh, friend.

Stumulla talks very bad - say nasty words,
Red bird.

Bury afterbirth.

Umbilical cord placed under babies pad in baby
carrier (Kik'ke) so it will lose out & nobody
know where lost.

In leaching acorn meal, warm water is used for black
oak acorns (te-tā'-le) and wishyei oak + cold water for
blue oak (doglasi).

Nalturn
Me-wuk
Alota

Rainbow means that

a baby is born.

Whenever a rainbow
is seen, everybody
knows that another
baby is born.

M U - W A

BUENA VISTA

6

but also for feasts and dances . During dances, the dancers assembled at the far end near the drum and started out from and returned to this place

The ceremonial house house above described was used for all ceremonial purposes he said--not only for the mourning ceremony (the 'big cry' as it is locally ~~called~~ known among the whites),

Alto Me-mah

Sister Edward says the northern Me-mah
didn't lay streets ~~there~~ ^{on the} water-side + land
side like the southern Me-mah, but they
used to turn { Kik'-kū-mud-de = water side, +
Wal'-le-mud-de = land side ~

Ti'-nan or Mo-koz'-zum-me Villages

carded

Chief Hunchup tells me that his people (Nis'-se-nan tribe) reached westward only to the lower edge of the timber (Digger pine & blue oak forest belt). Their territory included ^(+ Wil-me-sā-pā-kān a little below Latsche) Latsche (Yah'-lis) and ended along an irregular line passing southward from Salmon Falls (Yaw'-dok) on South Fork American River to Michigan Bar (Pā-lah-mool = water oak) on Cosumnes River.

Below (west of) the Nis'-se-nan ^(numerous rancherias of) were tribes speaking a widely different language - Mokoz'-zum-me. These tribes the Nissenan called Ti'-nan, meaning 'west people'. They extended from Slough House on Deer Creek (+ adjacent part of Cosumnes River) down to the tules. [The Pā'-we-nan of Poo-soo'-ne call the Mo-koz'-zum-me tribes

✓ KAW'-so - as Blind Tom tells me.]

Hunchup gave me the following Ti'-nan rancherias & locations on or near Cosumnes River:

- ✓ Yoom-hoo'-e. ^{Rancheria at place now occupied by} ~~Albany~~ ^{graveyard} on knoll near present Slough House { 1 mile below Cosumnes fortification }
- ✓ Yaw'-mit. ^{Rancheria on} East bank Cosumnes ^{River}, directly across from Sheldon's Ranch.
- ✓ Lool'-le-mūl'. ^{Rancheria} On Deer Creek near Sheldon's barn.
- ✓ Soo-ke'-de-de. ^{Rancheria} On east side Cosumnes River 1 1/2 mile below Yaw'-mit.
- ✓ Mi'-ā-man. ^{Rancheria on} East side Cosumnes River 3 miles below Soo-ke'-de-de.
- ✓ Low'-we-mūl'. ^{Rancheria} On West side Cosumnes River opposite Mi'-ā-man.
- ✓ Choo-yoom'-kā-dut on West side Cosumnes River 1 mile below Mi'-ā-man.
- ✓ Kah-kahm'pi On West side Cosumnes River 1/2 mile below Choo-yoom'-kā-dut.
- ✓ Soo'-poo. On West side Cosumnes River 3 miles below Choo-yoom'-kā-dut.
- ✓ Too'-koo-e. West side Cosumnes River 5 miles below Soo'-poo.
- ✓ Chah'-woh. West side Cosumnes River 1/4 mile below Too'-koo-e.

Choo-hel-mem-sel

~~San Valley~~

~~Columbia Co. Calif.~~

~~PINOLE~~

~~One of the most widespread foods of California Indians consists of (small seeds which are roasted) and eaten. Collectively this food is called Pinole - a Spanish name.~~

→ Among the Choo-hel-mem-sel all kinds of Pinole are called Ko-ra. When the seeds are pounded and mixed with flour the mixture is called Ko-he and Kawt. When wetted and made into a dough ready to eat, it is called Yam-ma.

Pinole seeds were usually roasted over coals of the Valley Oak (Quercus lobata), also often called Mush Oak.

The ordinary word for eating is Baw, but eating Pinole is called Mool, and also Hal-lah-ko.

Many kinds of seeds are used for Pinole, but those of the tarweeds of the genera Nadia and Hemizonia are collected in greatest quantity.

Following are names of plants given me by the Choo-hel-mem-sel, as used by them for Pinole. Unfortunately the plants were not at hand and not identified.

Ten-nēk *best*

Too-loo'-e *meat best*

Os'-kut

Pi-ye^{hl}

Te-poot'

Kot'-kol

Min-ne'-wi

Pi'-pi

Shoo'^{hl}

Lo'-wa

Ko'-lut

Aw'-lah

Hon'-nut

Tahp'-tahp

Ke-wēt

Kod-doi'-kot

Taw'-kot

Chis-sow'-koi

Ko-mon'

Kool-kor'-re

Kot-pi-yē^{hl}

Pah'-kah

Most of these, being open valley plants, have been killed off by plowing & cultivation.

POISON ARROWS

Of the Fall River Ä-ju-mah-we

Poison arrows were used for Grizzly Bears. The poison was made by mixing rattlesnake and spider venom in a rotten liver and adding the juice of hab-be-kös-lah, the poison parsnip. Sometimes also the root of the narrow-leaf Wyeth sunflower was added. These things were crushed and pounded in a mortar hole in the rock and were mixed with water.

The arrows were straight and of hard wood, usually rosebush or sarvis berry. The tips were of hard wood tipped with flint.

The old Witch Doctors, Magicians, used to look at the poison mixture through a thin flake of obsidian in order to see which was the strongest poison, and would dip the obsidian tips in this to kill quickly.

Told me by Charles Green, March 1928.

cam.

MEWA HAIR-DRESSING

Mewa women go bare-headed. They have fine heads of straight black hair which is combed straight down over the sides of the head, resting on the shoulders and back. Women in mourning cut the hair off short. Piute and Washoe women wear headhandkerchiefs, usually red, but I never saw any of these women wearing head handkerchiefs. - *abm*

BEAR HUNTING ~~ALONG THE NORTHERN MOUNTAINS~~

The usual way of hunting bears was for a number of men to go out and fire the chaparral in which the bear or bears were hiding, while one or two men climbed trees on the far side and shot the bears with arrows when they came out. These arrows were sometimes poisoned with rattlesnake venom or spider venom.

All the men except those with bows and arrows carried fire sticks and no weapons. They surrounded the brush except on the side of the shooters, and set fire to it.. The grandfather of Chief 'Eph^{Jackson of West Point} while hunting in this way was killed by a grizzly. He had climbed down out of the tree to get a better shot at the bear when the bear rushed at him. He ran back and swung himself up into the tree, but before he got out of reach the bear sprang up and seized his leg and dragged him down and bit his chest and killed him. His companions rushed up and killed the bear with their arrows, but it was too late, for the old man had been mortally wounded and died.

Wild tobacco of both species (Nicotiana
attenuata + bigelovii) is cultivated about
many of the old ranches. At the
Auburn ranch ^(near Santa Rosa Coconino River) which I visited August
8, 1907, the large-flowered species (N. bigelovii)
was common & an old woman had already
picked a quantity of large leaves & had
spread them out to dry. Some of the
leaves that were completely dry also had
been pounded ready for smoking. This
tobacco is called Kah'-su.

[Yosemite Indians didn't smoke till Peter Pan
Morrow showed them wild tobacco & taught
them how to use it.

1
Nesenenon + related tribes South + West. { Ne'-ee-non
Nis'-se-non
Nesenenon took in ~~the~~ Katoche + had southernmost village on Dry Creek abt 3 miles NW of Lane. ^{not originally}

To'-se-win. Folsom country. Almost same as Nesenenon.

Pus-soo'-ne. Lived at junction of American + Sacramento Rivers, where Sacramento City now is. Language similar in general to Nesenenon but somewhat different. One survivor - woman named 'Mary' ^{wife of pig hawg.} - at forks of river.

Ne'-se-non. In general, the Middle Fork of Cosumnes River was the southern boundary, but west of Mt. Oriskany (+ about a mile west of Postoff's Gulch) a point extended south past Plymouth to ^{north side of} Dry Creek about 3 miles NW of Lane which was the extreme southernmost point occupied by the tribe ^{new & recent}. North of Lane, Katoche, Forest Home, Shingle Springs + the entire Placerville country were Nesenenon territory. They met the Me'-muk at Gulch + on Dry Creek. (called Lok'-low, meaning plain) The old Nesenenon ranching near Dry Creek was on a knoll just north of + across the present road from the clay shed at the Q. ranch. This was both the southernmost + the westernmost point occupied by the tribe. Here they met the Me'-muk, whom they called Ko'-ne.

Chah-pah'-musey. Gold Hill on American River - name of place + people.

Es-nah-kah'-musey. Name of Hunchup's place + band, between N. + Middle Forks Cosumnes.

{ O-no-cho'-mah
{ O-no-cho'-mah musey } Place + people at Mud Spring, or Eldorado, Eldorado Co. (west of Placerville)

Given me by Amanda Oliver, originally from Gold Hill, Eldorado Co.

Neenon

Old people whose teeth were worn off or gone, could not chew meat. It was the practice to pound fresh meat for them on the flat bottoms of the portable mortar stones.

Dried meat is always pounded (before boiling) in the regular mortar.

Neenon

The bone awls are sharpened on 'whet stones'. For this purpose the flattened side of a portable stone mortar is sometimes used. I have seen such a mortar in the possession of a Neenon woman (Amanda, wife of Casus Oliver) at Buena Vista. She refused to sell it at any price.

This mortar is flat on the bottom for pounding fresh meat for toothless old people, it has a small pit in the bottom for holding the point of the acorn when split.

The Southern Nissena made their
best arrow shafts of wild syringa
philadelphus, the wood of which is strong
but contains a pith. A point of hard
wood was inserted into the pith hollow.
Munck.

Neceman mortar holes

The deep ones in the hip rocks they found originally (didn't make themselves) and have always used for pounding acorns.

At Butte Flat (above Pleasant Valley, Eldorado Co.) on the north side of North Fork Cosumnes River is a large flat rock containing "hundreds of mortar holes" - told me by a Neceman Indian. I have not visited the place. He says the spot is 3 or 4 miles above the bridge across North Fork (the bridge on the road south of Pleasant Valley).

They say these deep old mortar holes "have always been here". -
Sept 1905. - C. M.



100

Choo-hel-mem-sel Tribe. Ruin of old ceremonial house at
Kab'al-mem, near Cook Springs, Colusa Co., Calif.
June 22, 1903.

Medicine men (called Toah'tr) by
the Ke-tan-am-moo-kum tribe (= Hammonat)

(daughter of old Tongva woman of Tejon (Mrs Rosemeyer))
Mrs Hunt told me the Medicine men

were endowed with supernatural powers.

Beside this they knew how to make terrible
poisons, & knew antidotes for some poisons.

They had a powder they put on people's clothes
which made the victim sneeze & sneeze ^(followed by) ~~then~~
~~down~~ a bad cold. This powder called Poo-yu-muk-kut.

They used rattlesnake poison & the poison of the black
^{widow} spider, & a still more potent & dreaded poison
made of human saliva mixed with something
unknown to her, which killed by touch.

The "lip dr." watched & got a little of the saliva
of his intended victim (where he ^{saw} him spit)
& took it & mixed something with it & kept
it till the time arrived - then merely touched
the person with it & the person had an
awful headache & felt bad in his heart
& his heart got very bad & he had chills
& soon died.

Note. - Mrs Hunt's mother was Mrs J. V. Rosemeyer, a full
blooded old ^{Tongva} woman from San Fernando valley. - C. H. M.

The Serrano + {Tong-vā
Gabriels used to make
ladders by tying cross sticks to a pole by means
of rawhide thongs.

The San Gabriel used to make pipes of clay

The San Gabriel men used to wind their long
hair in a knot & thrust a stick through it.

Among the Serrano + Tongvā the women wear
hats of coiled basketry - small coiled bands

Both Serrano + Tongvā painted their faces with
white & red paint made from earth.

The Serrano tattooed faces somewhat the Cackilla
much more

Both tribes played game of 10 sticks & game of 2 sticks
Serrano played also dice

Both ~~used~~ ^{made} acorn bread of calus of acorn much
hardened in water

They made large basket water bottles holding 5 gallons or more

Archaeologists used to be plenty in San Gabriel valley

The Tongva or San Gabriel made wild tobacco into cakes by boiling it & then cooking & evaporating to a kind of dough.

Wild flax (Pah-se'-e in Tongva)
(Pah-he-natch in Serrano) } was pounded & ground into 'pinole'; it was also used as flour.

Yerba Santa used by Serrano & San Gabriel for something they carved to suck & inhaled to relieve of colds & drank it also.

Sunflower seeds used for food by Tongva (San Gabriel) as well as by Rutes.

Atriplex (high bush) - leaves made into tea for cathartic by Serrano (& by them called Kah-katch).

Artemisia ludoviciana (fern) used as medicine by Serrano & San Gabriel as by most tribes.

Sambucus glauca

The Elder is much used by Indians in California.
(dry, & cook in winter).

The Serrano and San Gabriel tribes eat the berries.

The leaves are bruised & applied to burns.

The pith is cooked and a tea from it used as a purge by the San Gabriel, who call this medicine Hoo-tah-ah-shoon.

The flower is used (made into tea) as an emetic, called by the Serranos Ho-quat-ah-hon.

The pith is pushed out & the hollow wood used for flutes and pop-guns.

The branches are split in half & used for bows for small children.

Tejano - 1905 (New - born)

~~3~~
Chevalmell

June 1922

Ceremonial House.-- The ceremonial or round house, called 'hlout,
was large and highly domed and covered with bundles of tules.

It had a single large centerpost.

A smaller round house, called koo-lah, was similar to the 'hlout
and was covered with earth. In it the dancers were trained and
taught the songs.

There was still another round house, called the Dream dance house
(baw'-le 'hlout). It was covered with shakes.

~~cc-April 1, 1929 - O.S.~~

~~Southern Pomo~~
~~Cloverdale~~

TRIBE LIST OF MAH-KAH-MO CHUM-MI

Mah-kah-mo chum-mi. . . Cloverdale Valley tribe; their name for themselves. On the north their territory includes McCray's, the whole of Oat Valley, Preston, and all of Cloverdale Valley; on the south it extends to about a mile south of the Swiss Colony Asti (or half a mile south of Chianti). Both east and west of Cloverdale Valley it reaches only to the top of the first ridge--about 6 miles each way from the river. On the east (over the first ridge) and on the south it abuts against the unrelated Alexander Valley Mish-shā-wel^{a)} band of Yukean Mi-yahk-mah, whom they call Ah-sha chum-mi (or Ah-cho chum-mi); on the west they are in contact with the Shah-kow-we chum-mi--the northwestern division of the dry Creek tribe, both divisions of which they call Mā-hin kow-nah (slurred Min-kow-nah); on the north, with the Pieta Den-nōl-yo-keah (whom they call Kah-wel-lah). Their northern boundary crosses Russian River just north of the covered bridge at Preston. Told me by John Thompson, member of the tribe.

Tribal name given me as Mah-kah-mo by the We-shah chum-mi; and as Mah-hah-mo' ko-chah by the Potter Valley Pomo.--*cam*

Ah-kah-mo-cho-lo-wah-ne (akāmōtcōlōwani Barrett). . . Village near W bank of Russian River about $\frac{1}{2}$ mi. SE of Cloverdale. --Barrett, Ethno-Geog. Pomo, 221, Feb. 1908

Ah-muk-ko (amākō Barrett). . . Pomoan Mah-kah-mo name for their village on east side of Russian River about 4 miles south of Cloverdale (on ranch of Sam Berry). Near the Swiss Colony. Told me by John Thompson, member of tribe.--*cam*
Barrett says east of winery of Italian-Swiss colony at Asti. Site on Black ranch or the old Landsbury ranch.--Ethno-Geog. Pomo, 221, Feb. 1908.

akamōtcōlōwanī Barrett. . . See Ah-kah'-mo-cho-lo-wah-ne

amākō Barrett. . . . See Ah-muk'-ko

E-chah-chah'-i-hlī (itcatcāiLi Barrett). . . Old Camp site just south of R. R. Station at Asti.--Barrett, Ethno-Geog. Pomo, 224, Feb. 1908.

gacatīhmō Barrett. . . . Gah-shah-te-mo

Gah-shah-te-mo (gacatīhmō Barrett). . . . Name for ^{part of} village on S side of mouth of Sulphur Creek.--Barrett, Ethno-Geog. Pomo, 221, 1908. See Makahmo.

Gah-che-te'-yo (gacitīyo Barrett). . . Village near W. bank of Russian River about ½ mi. south of Preston.--Barrett, Ethno-Geog. Pomo, 221, Feb. 1908.

Ge-shēp-tě'-tōn (giciptētōn Barrett). . . . Name for ^{part of} village on N side of mouth of Sulphur Creek.--Barrett, Ethno-Geog. Pomo, 221, 1908. See Makahmo.

giciptētōn Barrett. . . . See Ge-shēp-tě'-tōn.

itcatcāiLi Barrett. . . . See E-chah-chah'-i-hlī.

Kah-lung'-ko. (kalañkō Barrett). . . Mah'-kah-mo name for their village on west side of Russian River about 1½ mile south of Cloverdale. Place now washed away--gravel bed with railroad passing over former rancheria site. Told me by John Thompson, member of tribe.--^{com} Barrett says 1 mi. SE of Cloverdale. Site on Caldwell ranch.--Ethno-Geog. Pomo, 221, Feb. 1908.

Kah-shet-té-mo. . . Mah'-kah-mo name for their village on east side of Russian River and south side of junction of Big Sulphur Creek, extending up Big Sulphur some distance. Told me by Kah-bis'-soon, member of tribe.-- *cm*

Kai-mé. . . See Ki-mé

Kalañkō Barrett. . . See Kah-lung'-ko

Ki-mé. . . Name of uncertain origin applied by Powers to Cloverdale tribe.--

Synonymy:

Kai-mé. . . Subtribe between Geyserville and Cloverdale.--Powers, Tribes of Calif., p. 174, 183, 1877.

Kaime. . . Powell, Linguistic Families, p. 88, 1891.

Kaime (Kai-mé). . . Barrett (after Powers).--Handbook Am. Indians, Pt. 1, pp. 642-643, 1907; also Ethno-Geog. Pomo, p. 213, 1908

Ki. . . Keane, App. Stanford's Comp. (Central and So. Am.) 476, 1878 (also quoted by Powell, Linguistic Families, p. 87, 1891)

Mah'-hah-mó ko-chah. . . Name given me by Potter Valley Pomo for Pomo of Cloverdale region, whose proper name is Mah'-kah-mo chum'-mi.-- *cm*

(makahmō Barrett)

Makahmo. . . Village at junction of Sulphur Creek with Russian River Just NE of Cloverdale; occupied both sides of Sulphur Creek.-- *cm*

Barrett says name not restricted to village but applied to immediate vicinity. ^(part village on N. side) S side of creek was called Gacatihmō, ^{part village on} N. side Giciptétōn.--Ethno-Geog. Pomo, 221, Feb. 1908.

Kroeber says "was principal village of a group most frequently referred to as Musalakon".--Handbook Indians Calif. 233, 1925; also p. 237 and Gen. Index, p. 983.

Makoma. . . Mentioned by Kostromitonow in 1839 as tribe in Russian River Valley.--Beitrage Russischen Reiches, I, 80, 1839.

Makomas. . . Bancroft after Baer (Kostromitonow, Beitrage Russischen Reiches).--Native Races Pacific States, Vol. 1, p. 449, 1874.

Makoma. . . Erroneously referred to Mi-yahk'-mah.--Barrett in Hand-bk. Am. Indians, Pt 1, p. 792, 1907.

Vasalla Wagoons. . . See Mu-sal-la-kun'

Misalamagun. . . See Mu-sal-la-kun'

Mi-sal'-la Magun. . . See Mu-sal-la-kun'

Mo-te-chah-ton (motitcaton Barrett). . . Old village short distance W of Russian River about 1 3/4 mi. SSE of Cloverdale.--Barrett, Ethno-Geog. Pomo, 221, Feb. 1908.

motitcaton Barrett. . . See Mo-te-chah-ton.

Musakakun. . . See Mu-sal-la-kun'

Musalakon. . . See Mu-sal-la-kun'

Musalakun. . . See Mu-sal-la-kun'

Mu-sal-la-kun' (Mi-sal'-la Ma-gun). . . Mentioned by Powers in 1877

as tribe between Geyserville and Cloverdale.--Tribes of Calif. 174, 1877. Mentioned also by several authors under various ^{spellings} but without information. (See Synonymy). Kroeber states that Makahmo "at mouth of Sulphur Creek, was the principal village of a group most frequently referred to as Musalakon".

Synonymy:

Vasalla Wagoons. . . Bancroft (after Powers, Pomo MS).--Native Races Pacific States, Vol. I, p. 499, 1874

Mu-sal-la-kūn Synonymy cont.

Masallamagoon. . . Division of Pomo.--Bancroft, Native Races, Vol. III, 566; Masallamagoons, 643, 1875.

Misálamagūn or Musakakūn. . . Powell, Linguistic Families, p. 88, 1891

Mi-sal-la Ma-gūn or Mu-sal-la-kūn. . . Powers, Tribes of Calif. 174, 1877;

Mi-sal-la Magūn or Musal-la-kūn.--Barrett after Powers--Ethno-Geog. Pomo, 213-214, 1908.

Musakakūn (Misálamagūn). . . Powell, Linguistic Families, p. 88 1891.

Musalakun. . . Barrett in Handbk. Am. Indians, Pt. 1, p. 958, 1907.

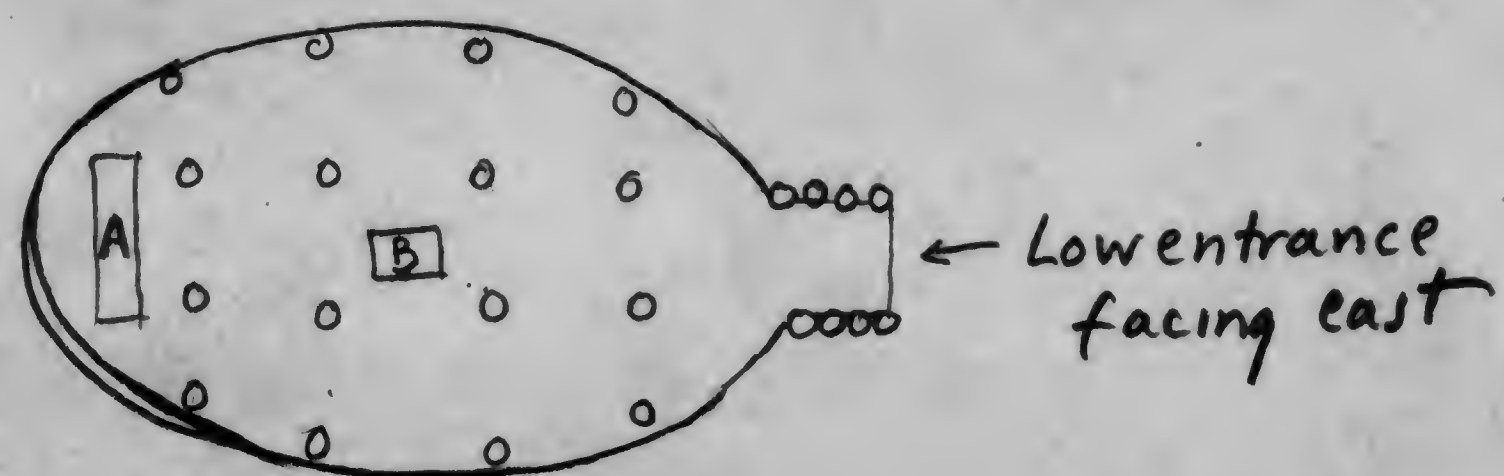
Musalacon. . . Source of a Pomo place name, perhaps a chief's name.--Kroeber, Handbk. Indians Calif., p. 896; Gen. Index p. 985.

Musalakon. . . Kroeber, Handbk, Indians Calif., p. 233, 1925.

The Me-wuk Ceremonial House at Oo-poo'-san-ne
(Buena Vista, Amador County).

[On September 9, 1903, Dr. C. Hart Merriam visited the Indian village at Buena Vista and made some observations of the old earth-covered ceremonial house there. He refers to the people of this village as belonging to the Hook-kā-go subtribe of the Me-wuk tribe.]

" On one of the bare promontories ...



A. Footdrum
B. Fireplace

Buena Vista, Amador Co.
Sept. 9, 1903

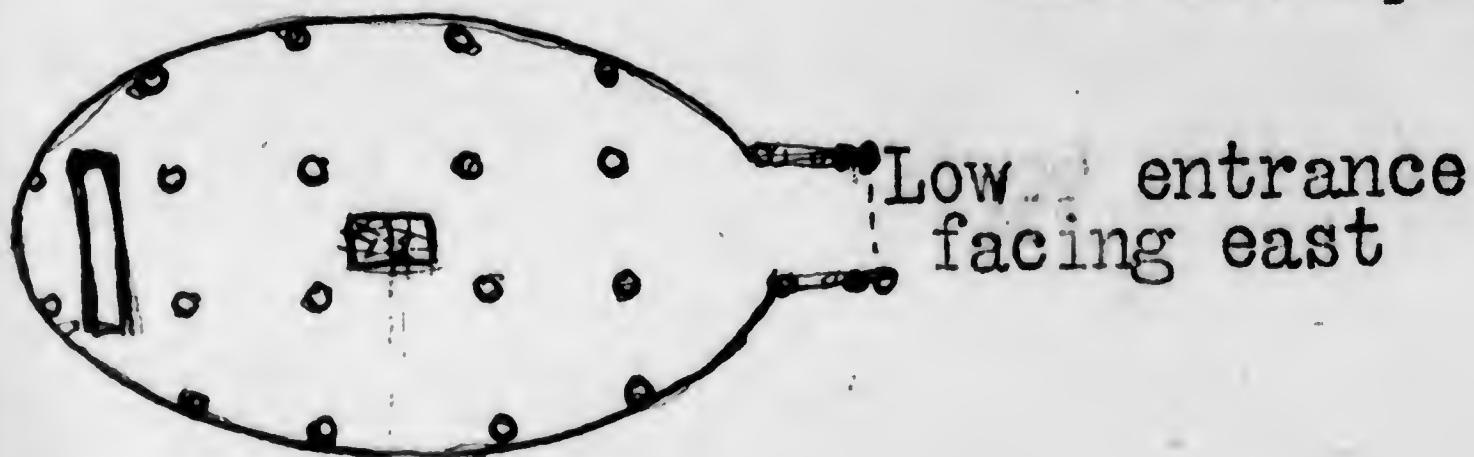
Me'-wuk
M U - W A

4

On one of the bare promontories jutting out into the valley,
at the base of Buena Vista, ^{Butte} is an ancient ^{Me'-wuk} ~~Ma-wa~~ Indian settlement-
or at least all that remains of a ^{large and} once ^{large and} prosperous village.

There are now only two houses, and an old earth covered ceremon-
ial house like the one I described at Cortena Creek, but smaller
and lower. This one had ^{S.M.} only one entrance and it faced the east ^{S.M.P.}
and is very low. The ground inside is excavated two or 3 feet
below the general level, as usual. The ground plan is oval and
the roof of earth-covered branches is supported by strong posts
and connecting timbers.

The accompanying diagram shows the ground plan,
with positions of the upright posts.



^{Me'-wuk} ~~Ma-wa~~ (subtribe Hook-kā-go) Hang-e at ^{oo-poo'-san-ne} You-poo'-san-ne (Buena Vista).

The top of each post is deeply and squarely notched to re-
ceive the connecting roof timbers.

At the west end is a long box, sunk flush with the ground and

Buena Wista

~~and~~ placed transversely to the axis of the building. Its top is a single thick board. The old man told me ^{that} this ^{is} a drum on which some person beats with the feet during the ceremonies. He says a hollow log is better and they used to have one in the old ceremonial house which stood farther out on the promontory and was much larger--as shown by the excavation which still remains.

At the extreme (northern) end of the promontory ^{is} a large shallow depression now and for many years used as a burial place by these Indians. It was once a huge ceremonial house, but that was long ago.

HOOKOOEKO SUBFAMILY

Merriam, Dist. and Classif. of Mewan Stock
of California, Amer. Anthropologist,
NS IX, pp. 354-356, June 1907.

THE HOOKOOEKO SUBFAMILY

354

The *Hoo'-koo-e'-ko* subfamily occupied the coast country from the north shore of Golden Gate and San Pablo bay northerly to Duncan point, 4 miles south of the mouth of Russian river — a distance in an air line of about 50 miles. They belong to the Transition zone.

— 355

The subfamily comprises three tribes — the *O-la-ment'-ko* of Bodega bay; the *Lek-kah'-te-wut'-ko* of the open hill country from Freestone to Petaluma; and the *Hoo'-koo-e'-ko* of the region thence southward to San Francisco bay.

THE OLAMENTKO

The territory of the *O-la-ment'-ko* begins on the north at Duncan point, 4 miles south of the mouth of Russian river, and reaches southerly only to Valley Ford creek, in the open hill country midway between the mouths of Bodega and Tomales bays. The home of the *Olamentko* therefore was a very small area, only about ten miles in length along the coast, and not more than 8 or 9 miles in breadth at the widest part. The tribe lived mainly on the shore, going inland at certain seasons to hunt and gather acorns. Their center of distribution was *Yo'-le tam'-mal* — Bodega bay — which was encircled by their villages. The farthest seaward was at *Te'-wut hoo'-yah* (meaning 'willow point') on Bodega Head; another was on the bar, now partly washed away, at the entrance to the bay; and others were scattered about the shores at frequent intervals, particularly on the east side. From this center the villages followed the coast north to *Pool'-yah lä-kum* at the mouth of Salmon creek, and south to *Ah-wah'-che* at the mouth of Valley Ford creek.

The Olamentko are called *Ah'-kum-tut'-tah* by the Kanamara.

THE LEKAHTEWUTKO

The territory of the *Lek-kah'-te-wut'-ko* extended easterly from Freestone to a point about a mile north of Petaluma. It lay east of the *Olamentko* and north of the *Hookooeko*. The language was essentially the same as that of the *Hookooeko*. The principal villages were *Lek-kah-te-wut*, about a mile north of Petaluma, and *Po-tow'-wah-yo'-me*, at Freestone. *Po-tow'-wah-yo'-me* was on the old Indian mound just east of the present railroad station at Freestone, and was inhabited until some time in the eighties — till about

1885 I am told. There was also at least one other village, near Valley Ford.¹

The Lekahtewut are called *Pet-ā-loo-mah-che* by the Kanamara, and *Ōn-wal'-le-sah* by the Wappo.

THE HOOKOOEKO

The territory of the *Hoo'-koo-e'-ko* extends from Valley Ford creek southerly to the Golden Gate, and from Point Reyes peninsula easterly to Petaluma marshes and San Pablo bay. Its northern boundary ran from Valley Ford creek easterly to a point about a mile north of Petaluma—the same line forming the southern boundary of the *Olamentko* and *Lekahtewut*. The present bounds of Marin county are almost—but not quite—coextensive with the *Hookooeko* territory. Mount Tamalpais and the series of beautiful valleys about its base, from San Rafael on the east to Olema on the west, and the long, fiord-like Tomales bay all belonged to the *Hoo'-kooeko*; and some of the most familiar geographic names in California were taken directly from the vocabulary of the same tribe.²

It is of historic interest that the *Hookooeko* were the first west coast tribe to be discovered by Europeans. When Sir Francis Drake, in the summer of 1579, sailed along the south side of Point Reyes peninsula and put into the broad bay that now bears his name, he spent several weeks in their country and was much impressed by their friendliness and singular customs.

¹ Capt. M. C. Meeker of Occidental, Sonoma county, tells me that in the winter of 1861 or 1862 he witnessed a cremation near Valley Ford rancheria. Attracted by the loud wailing of the Indians he went to the spot and found them engaged in burning the body of a child.

² Among such names are Tamalpais, from *Tam'-mal* the bay country, and *pi'-z's* a mountain (*Tam'-mal-pi'-es* or *Tam'-mal-pi's* is their own name for the mountain); Tomales bay, from *Tam-mal* the bay country (*Tam-mal hoo-yah*, Tomales point; *Tam-mal-ko*, the people on Tomales bay in distinction to those of the interior); Olema, from *O-lā'-mah* the name of the place; Marin county, from *Marin*, a great chief of the *Hookooeko* tribe; Novato, from *No-vah'-to* another chief. The name Petaluma appears to have come from the Kanamara tribe on the north. Other familiar Indian place names on the north side of the bay region are Sonoma, Napa, Suskol, and Suisun—all original names for the same places in the language of the *Poo'-e-win*, the tribe next east of the *Hookooeko*. Mt Tamalpais is the only mountain in the land of the *Hookooeko*, but two others are visible—Sonoma peak which they call *Oo'-nah-pi's*, and St Helena, which they call *Chitch'-ah-pi's*.

A few of the many villages of the *Hookooeko* were:

Etch'-a-tam'-mal, at or near the present site of Nicasio.

Ah-wan'-me, at or near San Rafael.

Cho'-ketch-ah, at or near Novato.

Le'-wan-nel-lo-wah', at or near Sausalito.

Sāk'-lo'-ke, on the long point on east side of entrance to Tomales bay.

Oo'-troo-mi-ah, near present town of Tomales.

O-lā'-mah, near present town of Olema.

There were numerous others, along both shores of Tomales bay, and at various points in the interior valleys.

PRESENT STATUS OF THE TRIBES

Of the seventeen tribes comprising the Mewan stock, the three Mewuk or Sierra tribes are each represented by a considerable number of living men and women; the Tuleamne of Lake county by possibly half a dozen persons; while all of the valley and coast tribes, thirteen in number—namely, the *Olamentko*, *Lekahtewut*, *Hookooeko*, *Hulpoomne*, *Ochepak*, *Wipa*, *Hannesuk*, *Yatchachumne*, *Mokozumne*, *Mokalumne*, *Chilumne*, *Siakumne*, and *Tuolumne*—are either already extinct or are represented by only one or two survivors.

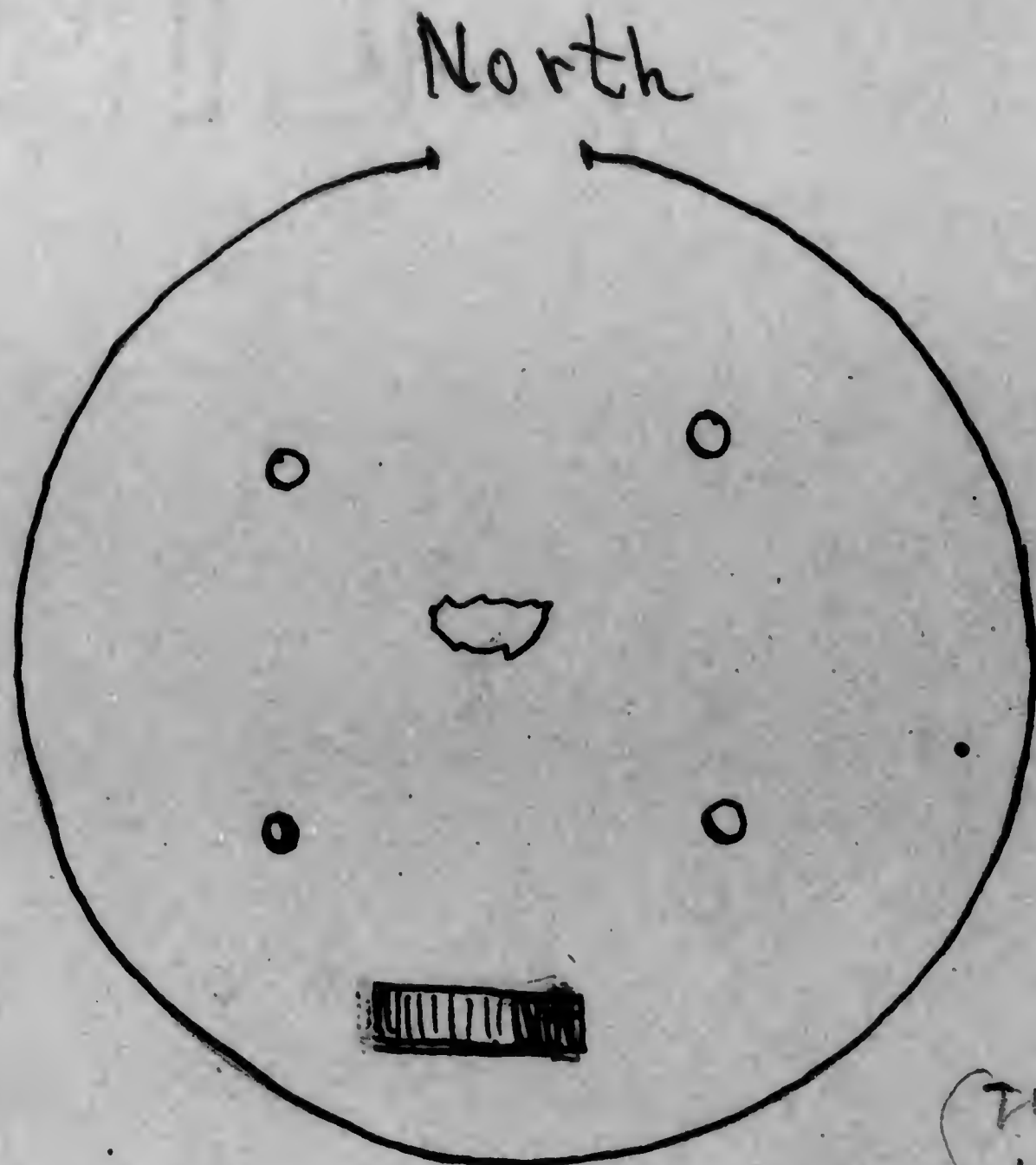
The conclusion is obvious, namely, that the resisting power of the tribes depends, not on numbers, not on extent of territory, not on aggressive or defensive habits, but solely on degree of accessibility to the whites. Contact with whites is deadly; the Indians cannot hold out against it, and the rapidity of their disappearance is directly proportionate to the closeness and duration of the contact. Thus the valley tribes within easy reach of the early Spaniards were swept away first; the coast tribes, next in accessibility, were next to perish; while the Sierra tribes, inhabiting a rough mountainous country, were able to hold out longer and still survive in considerable numbers, though long since reduced to a miserable remnant of their former strength.¹

¹ For a discussion of the rate, amount, and causes of decrease of California Indians, see my paper entitled *The Indian Population of California*, *American Anthropologist*, vol. 7, pp. 594-606, 1905.

THE MAP

The tribal boundaries given on the accompanying map (plate 1) are believed to be in the main correct. There is ~~no~~ doubt, however, as to the limits of the *Hannesuk* and *Yatchachumne*, as to the northern boundary of the *Lekahtewut*, and as to both northern and southern boundaries of the *Ochehak*.

BIOLOGICAL SURVEY,
WASHINGTON. D. C.



The Roundhouse - - Hang'e' & En'ne' ^(North arrow)

The Doorway - - O-koo'yah^{oh}

Fire - - Ho-yoo'-choo-pum

Smoking - - Kah'-poo'

4 Posts - - Cho'-neh

Roof - - Hah-mā'-ah-hū' ??

Outer Space - - Et-cham-mut-tu-chah'-ning

Inner " - - ~~Et-cham-mut-tu-chah'-ning~~
Hoi-kim'-mut-tah chah'-ne

Drum - - Too'-mah

Leaves on floor - - Ho-hah'-pah-hū'

found Hah-mā or hah-mā'-ah-hū' = ground.

was
Wah'-ko'-ne the 4 log poles bent over
across in end round Hang'e'

Mew'-mah (Yos.):

Head dancer - - - ^{caller} Ho-pah'-bē Too-too'-pě head dancer
Dancers ♂ + ♀ - - - kah'-ling-ah (later)
Drummer - - - Ho'-pah (= caller) + Ho-pah'-pe { Nejo
Singers - - - Ah-moot'-pě did it

Elabor headband ♂ + ♀ - - - Tem-mah'-ké-lah
Side plumed rods - - - Wi'-ye
Plumed rods held in hand - - - "
Breechcloth - - - Yo'-ko'
Rear apron - - -
Bone whistles - - - Hoo-lip-pah'
Clapper sticks (elabor) - - kah-tah'-tah & Tal-lā'-nah
Drum - - - Too'-mah
Rattle - - - Ho'-ko-kah'

Names of Dances:

Acorn dance - - -

meu-mah ashs.

Name will graferine - Pa-tah-po'-tah?
" ^{legelumb} - " ?

meu:

I'-e'-kah - - - may be Kitch Kitch

Til-til'-yah - -

what is who is

Sah'te

Pul-lo' = Deird

Sah'-tu = cutting for
sucking

Tamalin - N

Loo-te-go = who is that

Name of Cry - - - - - Yel'-lah'-koo (= Yum'-me of Tashan)

of Mo-lah-gum'-sif (on wash) - - - Mo-lah'-koo = to wash

The mowers ♂ & ♀ (with fish on)

^{ü-net-tä}
^{mowing head}
Ü-net-tä-mě

{ Ü-hook'-mā-mah'-te

To blotch face with fish + charcoal - - - Ü-ki-yen'-ne

The mowers after being washed - - - Mo-lok'-kah-ne'-mah'-te + O-kah'-hoo-e

Chief - charge of Cry - - - Ki-eh'-po'

Head dancer - - - - Ho-pah'-bē

The other dancers, ♂ & ♀ - - -

Sucking sickness out - -

The cutting (sacrifice) - - Sah'-tā/ole

what means Hang'-e'-lah ? = lost himself

In Yosemite the last old range
was ~~at~~ the ranch ~~on~~ the flat
near the fine below Yosemite Fall.

The First People

Miwok Indian Myths

BY DERRICK NORMAN LEHMER

THE Miwok Indians, to which tribe the native inhabitants of the Yosemite Valley belong, are found on the western slopes of the Sierra Nevada Mountains in California, from as far north as El Dorado County to Madera County on the south. In former times they also lived near Bodega Bay, and many of their myths indicate that they once inhabited the region about Mount Diablo. They are one of the many tribes of the western slopes grouped by those ignorant of anthropology under the ignominious name of "Diggers," a name as devoid of scientific meaning as "Yankee" or "Greaser," and applied to tribes as different in their language, culture and racial background as are the Chinese and the Japanese.

The Miwoks have inherited from their remote ancestors a remarkable series of legends which have to do with a curious "First People" from whom descended the various tribes of men and animals. Among the chiefs of these first people were Ahale the Coyoteman, Wek-wek, the Prairie Falcon, Molluk the Condor, Toopi the Chipmunk and many others, together with a blood-curdling breed of giants; Uwulin, Kilak, Yayali, who have been made to account for the bones of prehistoric monsters not infrequently found in the region where the Miwok lived. These giants were curiously like those invented by our own ancestors in being vulnerable in special parts of their bodies. Thus, Uwulin was said to be a giant who went about with a hunting sack on his shoulders in which he placed his prey. He is described by Tom Williams, an old medicine-man of the tribe as follows: "His hands were so large that he could at a single grasp hold a person between each two of his little fingers. The hunting sack was so large that it would hold all the people of a village at once. He had no blood, brain or ordinary heart. His only vulnerable point was a tiny spot in his heel. The people, however, did not know its location. The few people left in the world discussed how they might be rid of Uwulin. At last, Fly found him fast asleep.

Beginning at his head he travelled over every part of his body biting him everywhere. Uwulin gave no sign of feeling Fly's bites until his heel was reached. Then he kicked, and Fly knew that he had found a vulnerable spot. Fly returned to the people and announced his discovery. All wondered how they might kill Uwulin. It was finally decided to make a large number of awls. These were placed near the trail travelled by Uwulin, and in such a manner that he could not walk without their sticking into his feet. Finally, one of them pierced the point where his heart was. He died

cliff where the people had taken refuge they set fire to the piles of cones and threw them into Yayali's basket. They threw the burning cones into Yayali's basket. Yayali became hot. He stumbled. 'Which way shall I fall?' he asked. They told him to fall to the north."

It would be a very conservative definition of poetry that would deny the poetic value of the above picture of the fugitives huddled on the cliff, watching the approach of the horrible monster. Even if it were lacking in poetic feeling one can see what would be the effect when given in the sonorous voice of the *utentbe* in the crowded round-house, with the grim songs that go with the legend.

Besides the gloomy myths of the cannibal giants there are many others of adventure, which have curious contact with legends of our own. Thus the theft of fire by Prometheus is paralleled by the myth of Puscena, the flute-player, who afterwards became the white-footed mouse. The people in the mountains had no fire and the valley people guarded it very jealously. Flute-player was sent down to get the fire. He took with him two flutes. He played for the valley people and put them

to sleep. Then he quietly arose and put two coals of fire in each flute, and started home. The valley people awoke to find him gone with the fire. They sent Hail and Rain, their two swiftest runners, in pursuit. Flute-player heard them coming, so he hid the fire under a buckeye-tree. (One can get fire out of the buckeye-tree by rubbing; it is the best wood for that purpose.)

After eluding his pursuers, Flute-player came to the dark round-house in the mountain. A large fire was then made in the center of the house and all the mountain people came in. Then follows the Miwok version of the legend of the confusion of tongues. Those near to the fire talked correctly. The people at the sides of the house talked brokenly. Everything was confusion. "The people," says Tom Williams, "fought each other because they could not understand each other's speech." This remark

FATE

BY CHARLES G. BLANDEN

MEN, understanding not, have named me Fate,
And call me cruel. I am nothing more
Than that which dwells within the hidden core
Of each man's heart—his unseen self, his mate.
With him I go and come; with him I hate
And love; whatever be the wine he pour
Into his cup, I drink; whatever store
Be his of wealth or dross, is my estate.
Valor and cowardice, strength and weakness;
All virtues, all the vices of the soul,
Are but my sunlight, or my shadows base.
Say not that I condemn, nor that I bless;
Whatever pit man wins, whatever goal
Attains, I share his honor or disgrace.

immediately. This was near the present town of Coulterville. It is said that a few years ago a man here found the bones of Uwulin. "They were of immense size, especially the head. This man died a few days after unearthing the bones."

This tale of a Miwok Achilles is matched by another of Yayali, who seems to have pestered the people of Tuolumne County where, near the town of Columbia, are to be found certain white rocks said to be his bones. Yayali's story is told in dramatic manner by William Fuller a prominent member of the tribe near Sonora. "Where are you, grandchild? Where are you? Where are you? I am lost! Where are you? I am lost. Some one comes! Look out! Get ready! Prepare! Yayali comes! From the tops of the pine-trees they broke off the cones. They piled them together. As Yayali started to climb the

reveals a profound truth which this war-torn world would do well to ponder.

It would be a people of little imagination who would have no legend of a universal deluge. The Miwok flood is astonishing in its curious parallels to the Mosaic account. Certain of the First People floated to the top of a mountain, where they found green fruit. Wek-wek told them not to eat the fruit. Then they sent Dove and Humming-bird to survey the water and to discover how humanity was faring. Dove reported that all human beings were dead. It must be remembered that these tales were told among the members of this tribe for generations before they could have heard of the white man's stories of the forbidden fruit, and of the sending forth of the dove.

Coyote figures among these myths as prominently as he does in the myths of the Pueblo Indians; but not, as among many tribes, as a stupid, greedy fellow, easily imposed upon and always cowardly and full of tricks. Among the Miwok he sometimes plays an heroic role. Thus there is a tale of the olden time when the sun and the moon did not shine west of the timber line along the foot-hills. West of this line everything was dark. There was no regular food; no baskets such as people have now. People were never married and no children were born. Coyote was a mighty hunter. He journeyed to the east, going further and further into the mountains. The nearer he came to the timber line the brighter everything became. Here he saw people who were to him very strange. He returned and told the chief about this strange new land, and of its people and of its many wonders. Especially he told them how they had a sun and a moon there. The sun rose in the east in the morning, passed over the heavens, and came at night to the home of the chief near the timber line. The chief did not believe all this wonderful tale; but he asked Coyote what he wanted to do about it all.

Coyote said: "I could go and steal that light very easily." "But what would you do with the sun if we had it?" "I do not know exactly," said Coyote; "but we would manage in some way to make it go." (Coyote's motto seems to have been *Fiat Lux*. He was the forerunner of the modern scientist).

Coyote made several trips to the east, returning each time with more wonderful stories of the things he had seen. No one believed him. They all made fun of him and called him a wild dreamer. He finally decided to act on his own account. After many exciting adventures worthy of Ulysses himself, he finally succeeded in stealing the sun and brought it home. He placed it on the ground in front of the chief who looked it over, poked it with his foot and said: "Well, what good is it? What use can we make of it anyway?" (The chief seems to have been a hard-headed business man with an eye to dividends. His descendants sometimes object to the teaching of science. They want only the application of science.) Coyote replied: "Never mind—we'll make some use of it. We'll make it go as it did over the east, only we will make it light the whole world. (Note the altruistic note in this investigator!) Coyote did manage it so that the sun moved as it does now.

Besides these myths which try to explain the origin of things, there is another sort which doubtless reaches back to the days when the cave-man tried to shut himself in from prowling wild beasts. The story of the wolf who threatened to huff and to puff and to blow the house down over the head of the brave little pig, must have originated soon after our ancestors came down out of the trees. One of the most dramatic of the Miwok tales has to do with the two little Fawns that took refuge with their grandfather Lizard, from the Bear that had eaten their mother. There was a thrilling anguish of suspense while the Bear tried first one side of the house

and then another, finally finding the hole where the smoke escaped from the top of the *ochum*. Lizard, meanwhile, had been heating some big stones in the fire. The Bear asked: "Did the Fawns come here?" "Yes, why?" "I wish to take them home to their mother," replied Bear. Lizard laughed. (No doubt the brown listeners in the shadowy corners of the round-house laughed too, knowing the whereabouts of the Fawns' mother.) Bear shouted: "I shall eat those girls!" Lizard laughed again. "How shall I enter?" demanded Bear. "Shut your eyes and open your mouth, then you shall enter the quicker," answered Lizard. (No doubt a Miwok translation of an old formula of our own: "Open your mouth and shut your eyes and I'll give you something to make you wise.") Bear shut her eyes and shoved her head through the smoke-hole with her mouth open. "Wider!" shouted Lizard. She opened her mouth wider. Then Lizard threw the heated stones into her mouth and she rolled from the top of the house, dead.

One would expect, perhaps, to find elaborate tales to account for the wonders of the Yosemite Valley. Tales of this mysterious place are, however, of little interest. Many of the legends are written around Bower Cave; but the myths to account for the Yosemite have a more sophisticated flavor. One suspects them of being made under the inspiration of the white man. The old First People do not figure in them. Thus, Half Dome is beaten by her husband, Washington Tower. Her burden basket falls into Mirror Lake. Half Dome is another burden basket. The Royal Arches are her baby basket. The streaks on the wall are the marks of her tears. All this is in an entirely different key from the myths of the First People, and presents a picture of domestic life quite out of tone with the Miwok family. One might even suspect, perhaps, that the acquaintance of the Miwok with this valley may not date very far back in the history of the tribe.

KIM, the China boy, wore gray mohair edged with black braid, and carried the sinker tassel of his queue in a side pocket along with his good luck charm, tobacco and brown rice cigarette papers. Kim's face was as innocent of expression as the blurred pictures on Pulchree's walls. . . the sort which one stood off to appreciate—or to decide the artist's intentions. One did the same thing with Kim, but without reward; Kim never betrayed himself. . . . Pulchree found that he must begin with an Oriental the way he would continue, or habitually go on his knees and eat dirt. He learned by experience that if he ordered nutmeg instead of cinnamon in apple pie, or wished to change a mat beside his bed, Kim would either ignore the command or leave his employ. Then Pulchree, boycotted at the employment agency, was forced to take Kim back and raise his wages.

"SALVAGE ALL."—GRACE JONES MORGAN.

Northern Mewuk

Northern
l.c. (ME-WUK of X

WEST POINT

(1)

~~Sunday, Sept. 17, 1905.~~

(September 17, 1905)


While sitting talking with the chief at his place I saw an old man from Railroad Flat ride up and dismount and walk straight to the rear of the 'round house' where an old woman had died 2 or 3 weeks ago. The chief told me to listen as the old man had come to cry. I looked at my watch; it was 4 o'clock. The old man began in a low voice a low wailing howl, not unlike the wailing of a small dog, only much lower. As he cried he put his arm around the daughter of the dead woman and patted her on the back. After keeping this up at intervals for half an hour, always in the same low key, he came over to us and handed the chief a milkweed cord about 10 inches long knotted with seven (7) knots, indicating the number of days before a mourning ceremony (commonly called the 'cry') will be held at his place at Railroad Flat. The chief must untie one knot every day, and when the last one is untied, he will know it is time to go to the cry. The old man had a number of these strings and gives one to the head man of each Indian village.

The daughter of the dead woman -- a young woman about 22 -- has painted a red mark on each cheek.

The 'cry' for the old woman probably began Sept. 24. I was not there but Ed. McLeod who visited the place while the Indians were gathering, told me that they had

(2)

hollowed out a manzanita bush near one of the houses as a receptacle for gifts for the dead. They had cut out the middle part of the manzanita and stiffened the outer branches by interlacing with splints and sticks and had put a binding around the outside leaving a large cavity. Into this had been placed the clothing and other presents brought by the mourners to be burned. — ~~the~~



Preparing SUGAR PINE NUTS

At West Point (August 25, 1903) I watched an old woman preparing nuts of the ~~Sugar~~ Pine. The cones, still green, containing nuts which were as yet hardly ripe, were roasted for a short time in the fire, after which they were removed and split lengthwise with a knife, making it easy to get at the nuts between the scales. The nuts were then shucked, the meats removed and pounded in a small portable mortar. The nut flour thus made was used for soup.

Nuts of the Digger Pine are not made into soup, but are roasted and eaten as nuts. Great quantities of them are eaten. They ~~do not grow~~ ^{grow} ~~at the elevation of~~ ^{at the elevation of} West Point but are brought up from lower down ~~on~~ ⁱⁿ the foothills. ~~————~~

like our tin dustpans--the same as at American River. This form is distinctive of the Tin-nan or Necenon tribe.

The burden basket they all ~~Koi~~-yah

The big 3 stick coiled cooking baskets they call ~~Moo-kum~~^{((big))} pul'-lus; the small mush bowls nan-ni- pul'-lus or ~~Moi-yum~~^{((small))} pul'-lus.

The flattish circular winnower is Soó-loo; the deeper one (with sloping sided)

Their round choked-mouthed coiled baskets they call Muk'-kă-lě and say that formerly very many of them were made with covers, to hold seeds and trinkets.

The old storehouse basket for food they call ~~Che~~-pa.

The single-rod coiled bowl is ~~Wit~~-che.

This is the head-quarters for the deep cooking baksets (3-rod) with straight flaring sides, and attractive designs in black and fern rood and red redbud bark.



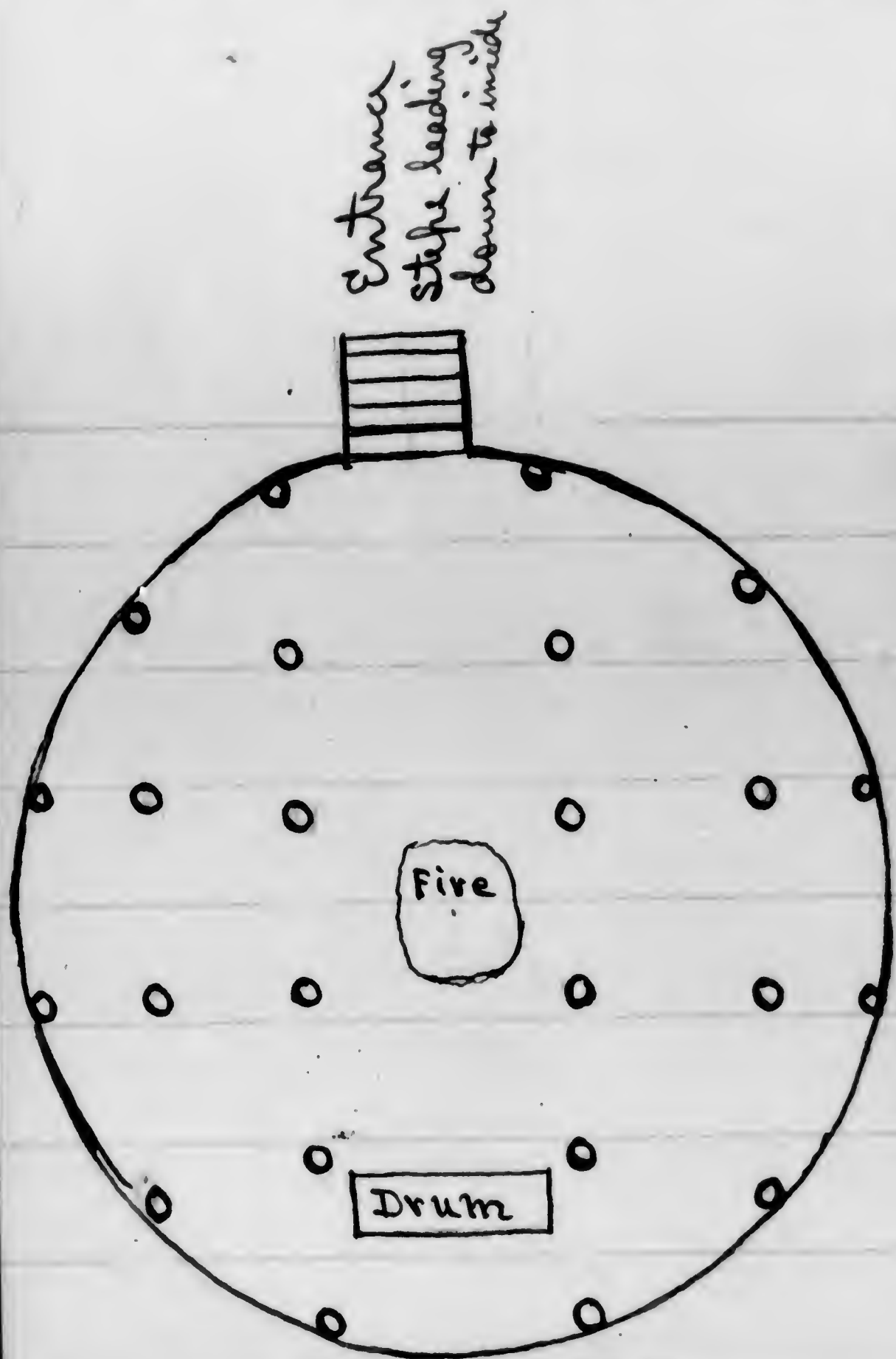
These are the ~~Moo~~-kum pul'-lus. I measured some that were 3 feet high on the side. They have some Washoo shaped winnowers.

MIWOK

of Jesus Oliver at
Buena Vista near
Ione, Amador Co. (Oct. 1905)

The drummer, Too-mah'-pēh
The singer, Hū-tā'-ko
The dancers, Lā-mok (men + women)

Han-nā'-boo, the Ceremonial House of the Miwakimne.



Ground Plan

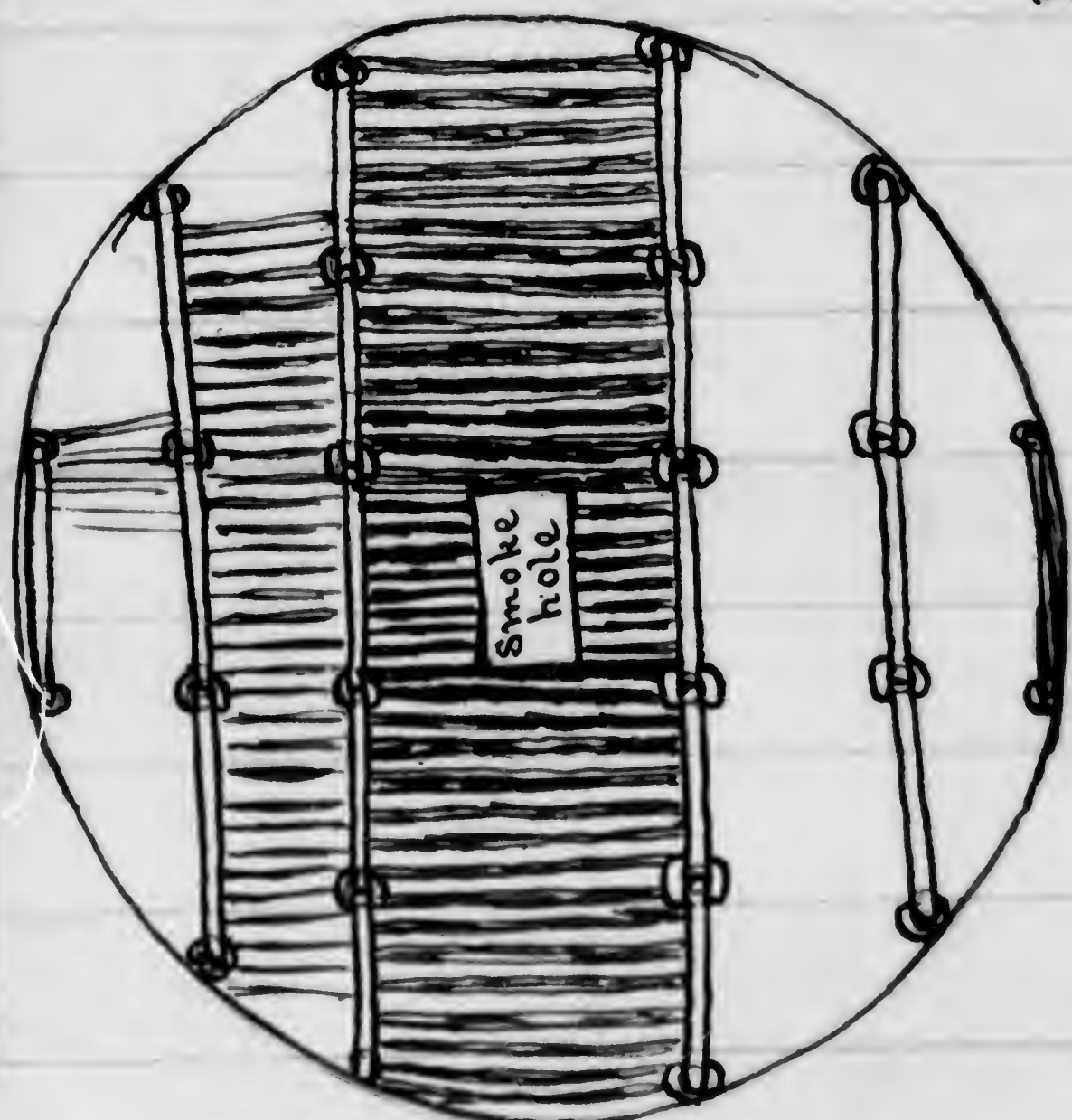
Around the inside is the earth wall about 4 ft. high. In the middle is the fireplace, & directly above it a large rectangular smoke hole. At the end farthest from the entrance is a broad plank drum set over an excavation. This drum is 5 ft. long by 27 inches in width. The 4 middle posts are the highest and are about 9 ft. 8 inches in length.

Following are the names of the parts:

- The entire house Han-nā'-boo.
- The doorway, oo-koo'-yah.
- The part near the door (door end) Hah-wah'-nah.
- The part near & around the drum (drum end) Wal'-lē or Wal'-lem.
- The drum, Toom'-mah.
- The fire, Wuk'-ke.
- The smoke hole Kah'-poo.
- The posts, Tol'-lā.
- The long timbers resting on tops of posts & supporting roof, Chow'-wik.
- The cross poles (resting on the Chow'-wik), Lo-lah'-pah.
- The cover of brush, Switch-ah'-pah.
- The long binding sticks over the brush, Muk'-kol'.
- The earth roof, Yuk-kahp.

The hollow Elder stick (20 in - 2 ft. long) used by singers to beat time Mut-tuk-tah.

The fan (stick with cloth attached) to drive the heat from fire into all parts of the house, Wil'-lah.



Roof Plan

center
l.c.



NORTHERN MEWUK

①
Territory & Villages

The territory of the Northern Mewuk begins on the Middle Fork of the Cosumnes River and extends southerly to or a little beyond Calaveras Creek. Its eastern boundary runs southward from Grizzly Flat to a point a little west of Big Trees, passing a few miles east of the present settlements of West Point and Railroad Flat. The easternmost settlement in the Mokelumne river region was Pek-ken-soo, about 4 miles east of West Point.

The mountain country claimed as hunting territory by the Mewuk extends only about ten miles east of the villages. Beyond this they say that the country belongs to the Washoe -- whom they call Hé-să-tuk, meaning 'up east people' (from Hé-sum, east). They call the Piute Koi-yu-wāk or Koi-aw-we-ek, from their fondness for salt, Koi-ah.

The western boundary follows the lower border of the open forest of Digger pines and blue oaks from near

Michigan Bar southerly, passing a little west of Forest Home to May (near Carbondale), and thence a little west of Ione, Buena Vista, Lancha Plana, and Comanche. The southern boundary is not so clearly defined, but lies a little south of a line drawn from San Andreas to Mountain Ranch (otherwise known as Eldorado) in Calaveras County.

Following are the names and locations of some of the villages of the Northern Mewuk:

Tam-moo-let-te-să, near Oleta.

Omo, at Omo Ranch.

No-mah, at Indian Diggings.

Chik-ke-me-ze, at Grizzly Flat.

Kun-nŭ-sah, at West Point, (also called Mas-sing wal-le mas-se)

Pek-ken-soo, 4 miles east of West Point.

Hă-é-nah, at Sandy Gulch, 2 miles south of West Point.

Hă-chă-nah
Saw-po-che, at Big Flat, 5 miles west of West Point.

Witch-e-kol-che, near Rich Gulch (called Ahp-pan-tow-welah at West Point).

Me-nas-sŭ, 1 mile east of Molelumne Hill.

Tă-woo-muz-ze and Yŭ-yut-to, on Government Reservation, 4 miles northeast of Jackson.

Tipit
omit
underlying

Pol-li-as-soo, at Scottsville, 1-1/2 mile south of Jackson

Yu-lo-ne, at Sutter Creek (where town of Sutter Creek now is).

Yu-lě, at old mill 1 mile west of Plymouth.

Chuk-kañ-ne-sũ, at Ione

Ů-poo-san-ne, 1 mile south of Buena Vista

Hoo-tah-zoo, about 1 mile west of San Andreas.

Villages of the Northern Mé-wuk

4

(of the Northern Mé-wuk)

The villages are of two classes: (1) those in which the families of the head chiefs--the Hi-am-po-ko or 'Royal families' reside, and (2) those ~~these~~ inhabited solely by the common people. The position of ~~the~~ head chief is hereditary, and may descend from either father or mother to ~~the~~ eldest son (or in some cases to a daughter). The head chief, called Hi-ah-po by the Northern Mé-wuk (or if a woman, Mi'-ang-ah) is a person of ~~high~~ standing, power, and influence in the tribe, is recognized as head chief by the tributary villages, and must always be a member of a 'Royal family'.

The villages of the first class are of much consequence; they are the places where the ^{principal} annual ceremonies are held; their names dominate the surrounding country and are used by the inhabitants of the adjacent minor villages--instead of their own local names--to designate the people and place to which they belong. Thus, if a resident of a minor village is asked the name of his tribe or home he gives the name, not of his actual home, but of the head village to which his village is tributary.

The chiefs or 'speakers' of the minor villages, called Le-wah-pe by the Northern Mé-wuk and A'-oo-che by the ^{Middle} ~~Tuolome~~ Mewuk, are chosen from the common people and have no authority save in their own villages.

But this is not all, for the name of a village of the first class is applied not only to the village itself, ^{to} its inhabitants, and ^{to} the inhabitants of the minor villages tributary to it, but also to a definite tract of country, often of considerable size, constituting the domain of the tribe. Thus ~~among the Southern Mewak~~ Ah-wah'-ne, ~~was the name~~ of the principal village in Yosemite Valley, ^{and} ~~the~~ home of the great chief Teniah, ^{it was also} the name of the valley itself, and of the inhabitants of all the villages, ^{more than} ~~nearly~~ a dozen in number. Chow-chil'-lah is a similar case. The name is ^{that of a village of the first class, situated} ~~applied to the head village,~~ in Chowchilla canyon; ^{it is applied also} ~~to the inhabitants of a considerable number of villages,~~ and to a large tract of country ^{(dominated by their people - a tract} reaching from Fresno Creek on the south to Merced River on the north.

These primary divisions were the ~~natural~~ political, social, ^{cereamonal,} ~~religious,~~ and geographic units of the ^{Mewuk;} ~~people;~~ Their importance therefore can hardly be overestimated. ~~Whether~~ Whether they should be regarded as tribes or subtribes is ~~a matter~~ of less consequence. For the present I prefer to consider them as subtribes, though ^{by no means} ~~I am not~~ disposed to quarrel with those who ^{would} hold them as tribes.

The tribal divisions I have adopted are based on similarity of language, it having been ascertained that while each village unit has dialectic peculiarities of its own, all of the village units may be assembled in three closely related linguistic groups.

BEAR HUNTING AMONG THE NORTHERN ME-WUK.

The usual way of hunting bears was for a number of men to go out and fire the chaparral in which the bear or bears were hiding, while one or two men climbed trees on the far side and shot the bears with arrows when they came out. These arrows were sometimes poisoned with rattlesnake venom or spider venom.

All the men except those with bows and arrows carried fire sticks and no weapons. They surrounded the brush except on the side of the shooters, and set fire to it.. The grandfather of Chief Jackson of West Point, Calaveras County, California, 'Eph', while hunting in this way was killed by a grizzly. He had climbed down out of the tree to get a better shot ~~at the bear~~ when the bear rushed at him. He ran back and swung himself up into the tree, but before he got out of reach the ~~bear~~ ^{grizzly} sprang up and seized his leg and dragged him down and bit his chest and killed him. His companions rushed up and killed the bear with their arrows, but it was too late, for the old man had been mortally wounded and died.

Cooking Holes for Tripe and Clover

Mewuk

The Northern Me-wuk have 2 kinds of cooking holes:

1. Hoo'-pah-o-lah. Dug in hot ashes of the fireplace after the fire has been burning a long time and ground thoroughly hot for some depth. The hole is lined with wet earth or clay. Deer tripe and blood are put in. Then covered with more wet clay and coals put on top and fire kept on top all day. Open in evening ready to eat.
2. Oo'-lik-kah. Hole 2½ ft. deep dug in ground and walled around with stones like a well. Fire built till stones very hot. Then fire taken out and hole filled with alternating layers of clover and hot stones. Leave clover in about half a day and then open. The cooked clover is called Pahj'-jah-kü. Three (3) kinds of wild clover are used. When done, the cooked clover is dried and keeps a long time. Sometimes eaten dry but usually stewed in basket with hot stones just before eating.

● Olamentke ●

Hoo'-koo-e.

Bodega Bay.

(closely related to Hoo'-koo-e-ko of Tomales Bay.)

Tribe living on Bodega Bay.

Territory extends along coast from Duncan Point on north to a point on east side of Tomales Bay between present towns of Valley Ford and Tomales.

Inland (to the east) they reached only to Freestone.

The so-called 'Indian mound' on a high hill in the redwood forest west of Occidental was a large camp used in late summer & fall for gathering acorns of the tanbark oak, & for hunting.

This is the tribe the Indians & half breeds on lower Russian River call Wad'-dā-gā-nu or Bo'-dā-gā-nu which means simply Bodega people.
Told me by Bill Smith a Hoo'-koo-e of Bodega Bay
Nov. 2, 1905.

Town

The only inland village of the ^(Clayton) Hoo-koo-e
was at the old Russian settlement of
Bodega - a long adobe about a mile from
the present town + $\frac{1}{4}$ mile from present
creamery.

Olamentha
Bodya Bay ~~Hoo'-koo-e'-ko~~

Billy Smith, a half breed living on Bodya Bay, tells me:
The Bodya Indians originally had ranches all around
the Bay, including a large one on the spit or bar
(toward its west end).

Their territory reached eastward not quite to Freestone
(Po-tow'-wah ya-wah) & on the southeast was bounded in
part by Valley Ford Creek.

He regards the Freestone people (Po-tow'-wah yo'-me or Lek'-
kah-te'-wut) as a distinct tribe, though speaking a
related language.

The only full blood member of his tribe now living
is his half brother Tom (Tomas) who works for a
lumber company at Russian Gulch.

An Indian named Isaquin who lives at Charley Hope's
ranch near Stewart Point may be a Bodya Indian.

For a long time Capt. Smith of Bodya (village) had
a big ranch on his place a couple of hundred
yards west of the old Russian Adobe House. There
were several hundred Bodya Indians here.

Bodya Bay Nov. 21, 1905 - Cam

Beliefs of Badya Bay ^(Olanientke) ~~Waskoocho~~

All the Birds were ^{first} people once, and
all people came from birds - from
ducks, Eagles, Hawks, Quails, Ducks (Mallard in
particular), Bluejays, Woodpeckers & all kinds
of birds. Every person was once a bird.
Wick-wick's wife was a Mallard.

No ~~Olanientke~~ ~~Waskoocho~~ people ever came from
any animal [= mammal].

The Meadawark is a sorcerer & we
don't like him.

Badya Bay, Nov. 21, 1905. ~~CP~~

(all names in plant list com)

(1)

Badaga Bay hoo-koo-e-ko

Medicinal plants

Achillea - Wo'-we'. Highly virtuous for cuts & wounds.
(Yarrow)

Leaves bruised & bound on.

Also tea, for distress in stomach & lungs.

Artemisia ludoviciana Put'-to-put'-to. Leaves bruised

& kept on cuts & sores. Good for sore backed horses.

Tea mildly cathartic; good for indigestion.

Heracleum lanatum Poo-loo'-te. Young stems peeled & eaten raw.

The root an excellent poultice for swellings: Soften in hot ashes & mash up & put on swollen place.

Will get well on breaks. Good for mumps.

Angelica hendersonii Lo-kot'-te Young stems eaten

raw, same as Poo-loo'-te. Made into tea cure

for mussels poisoning, w/o without it is often fatal.

Rhamnus californicus Kawt-těh. Tea from bark & leaves

cathartic.

Medicinal plants of Bodya Hoo'koo'e'ka (contd)

Willow. Salix lasiophylla. Te'-wut. The bark stripped
from young branches + boiled good for fever - cures measles.

Fern. Dryopteris ripida ^{ae} arguta. Oo'-took-oo'-took.

The bunch of roots boiled + made into tea cure for
vomiting + spitting blood + other internal bleeding.

Elder. Sambucus glauca. To-tö'-lah. Flowers + root used for medicine.

Bodya Bay, Nov. 21, 1905. - cm

(for others see Plant List)

Wi'-pā (subtribe of *Miscoszyum* ^{of Mewan} ~~stock~~).

The Only full-blood ⁽⁹⁰⁵⁾ ~~remaining~~ ¹⁹⁰⁵ ~~an~~ exceedingly old woman ~~living at~~
Pleasanton with her daughter. Her name ^{in Spanish} is Pow'lah, ⁱⁿ
~~Spanish~~ ⁱⁿ ~~her own language~~ E'-non-nat-too-ya'. ~~She~~
 She ~~speaks~~ ^{understands} ~~her~~ ⁱⁿ ~~her own language~~ ^{and} ~~the~~ ^{English} ~~language~~.
 1 daughter Maria Reyes (wife of a Mexican or Chilean, J. Reyes).
 The daughter ¹ ~~talks~~ the language but doesn't know all the words.

The original home of tribe was an island ^(No'-yoop) between
the Sacramento & Joaquin Rivers near their mouths
- probably west end of Sherman Id. or neighboring islet
near Antischo. She says the village was south
of the Suisun (Soo'-e-roon') country & her people's
territory reached to the Bay. ^{(It was only a little way from}
_{the ranch to the "hip water".}

Nest on the north ^{or NE,} ^{side} or near to Sacramento River
(probably only a rancheria name),
lived the O'-che-hak people, whose language
differed only slightly - she could understand it.

Next on the east; across 2 rivers, were
the Makozgumme, whose language also was
so near like her's that she could talk
with the people. (on near a big river)

with the people. (50 or near a lip river)
To the south or ~~se~~ ^{con} lined the Han-ne'-suk,
whose language likewise differed only a little.

~~This tribe lived on or near a big river.~~

The Hool-poom'-ne (or Hool-poom'-man-ne) lived to the north, ^{East on East side of Sacramento River} but just where she doesn't know.

They escape her grasp } Pleasanton, Calif. Nov. 26, 1905 - com
& another escapes her }

Wipā Dress 1.

Among the Wii-pā the wife of the chief used to wear a feather blanket which was very rich & handsome.

This blanket was called mo-xoo'-pah.
It was made up of feathers of ^{Wah'-ō} the snow
goose and Se'-nah the mallard.

Some of the men had robes of bear skin, called
oo'-e-yoom.

most of the people had blankets of rabbit skin, called
Lek-kah'

Both men + women had cloaks of tule (called Po-so'-wan) wh reached down to the waist + wh they wore in bad weather. At dances + ceremonial occasions they wore finer + longer ones, wh reached down to knee both front + back + were ornamented with red + white beads of their own making.

Neither had more hats or moccasins. After the
Sphenards came the men learned to make a
kind of sandal (called So-lo'-meh) to protect the
bottom of the foot. ↑

Wi-pā Dress 2.

Both sexes wore belts (called Leo'-tah & Pah'-chah') to hold up their garment.

The men wore a breech-clout called Yut'-tah; the women a short tunic shirt called Pe-sah'-lah.

On occasions the men wore a necklace of bear's claws, called Ah-ki'-ah So'-naht; the women a necklace of shells called Hoo'-lā.

On ceremonial occasions the women wore also a headband ~~of shell shells~~ about $1\frac{1}{4}$ to $1\frac{1}{2}$ in wide made of small shells strung & sewed together, called Pü'-che; shell bracelets called Now-woo'-tah, a shell necklace called So'-mi; and both sexes wore a nose bone $3 - 3\frac{1}{2}$ in. long called Pe-lā'-ke.

~~Both the men & women on both wore a nose bone called Pe-lā'-ke (3-4 inches long)~~

Both sexes painted for dancing: the women painted the face only; the men the face, body, & legs.

The shell necklace & ear pendants rattled (shook together) & made a noise in dancing.

Wilkes Expd. Index

15th Oct.

Enman - 5 : 246 1845

2 miles also for Forest house

of S. Lane "Erwin's Ensign"

Me-muk

Hange & Dances

West Point

Calaveras Co.

The old memorial house (now fallen in) was explained to me by the old chief, 'Efh'. The Round House is called Hang-e. The old time earth house.

Doorway should face north; drum end south.

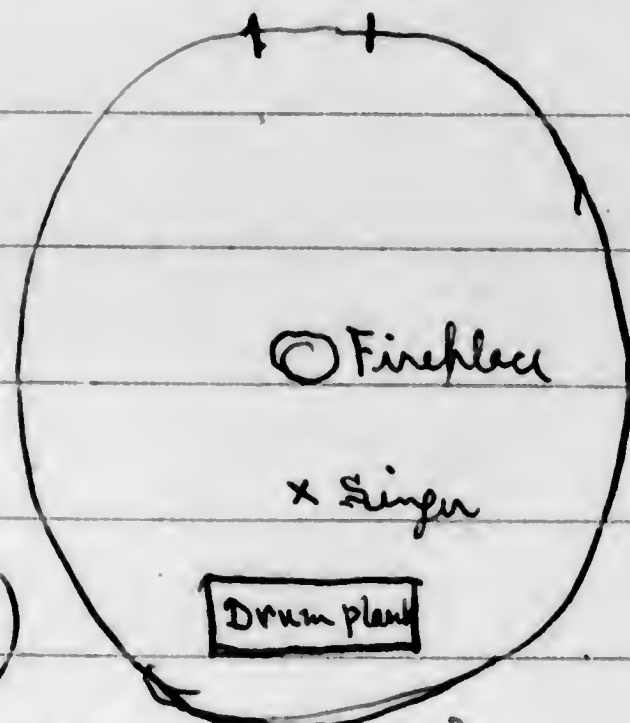
The doorway is O-lit'-tah.

The doorway end of house O-let'-tum.

The opposite or drum end is Et-chut.

Fireplace, Wuk'-ke

The drum, Too'-mah (a plank 7ft. x 2+)



The hole under the drum plank, O'-lah (abt. 4 ft. deep).

The singer Moo-le'-pěh stands in front of the drum plank.

The 'drummer' or man who beats time with his feet on the drum plank (too'-mah) is called Too-mup'-pěh. He keeps time with the singer.

The leader of the Dance is called Sū-pop-pe.

The dancers are Kol-tā-pā. They are men + women and


there may be a dozen or more of them. They are

painted + wear feathers in their hair + on their cheeks

+ wear beads + shells. Ordinarily (in most dances) each

person, male and female, wears in the back hair + pro-

jecting outward, 4 feathers, 2 on each side. The 2 on each

side are fastened to a slender stick like this 

wh. is stuck into the back hair.

lover.

The leader of the dance is elaborately clad in a feather dress or suit, comprising a headdress and shirt. He is also elaborately painted on breast, back, arms, & legs in black, white, & red.

His headdress is made of cooated tail feathers (red).

The chief of the is the singer & keeper of the dance songs. He ^{makes &} ~~owns~~ the feather suit & keeps it in a bag hung up high in a pine tree near camp, which he showed me. He sold one suit to E. H. McClelland for \$30.00.

There are a number of dances:

The Acorn Dance, Te-lā'-le ko-lā'-ah

The War Dance Ko'-nok-ko ko-lā'-ah

The Yellow Jacket Dance Mel'ng-ah-ū ko-lā'-ah

The Singing Dance Kam-min-ne ko-lā'-ah

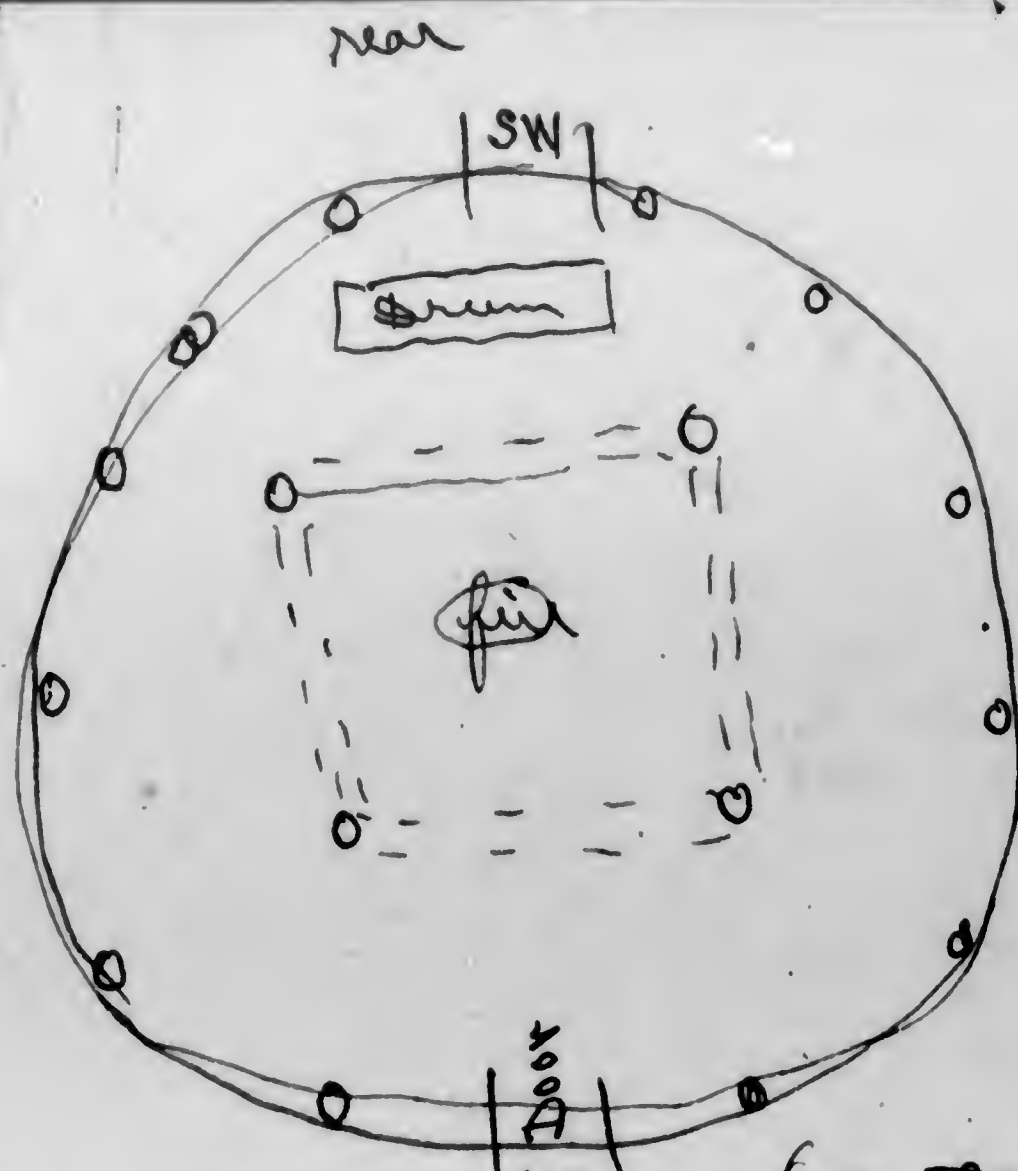
The North People's Dance O-lah'-ko ko-lā'-ah

The Devil's Dance Soo-lek'-ko ko-lā'-ah

The Dream Dance

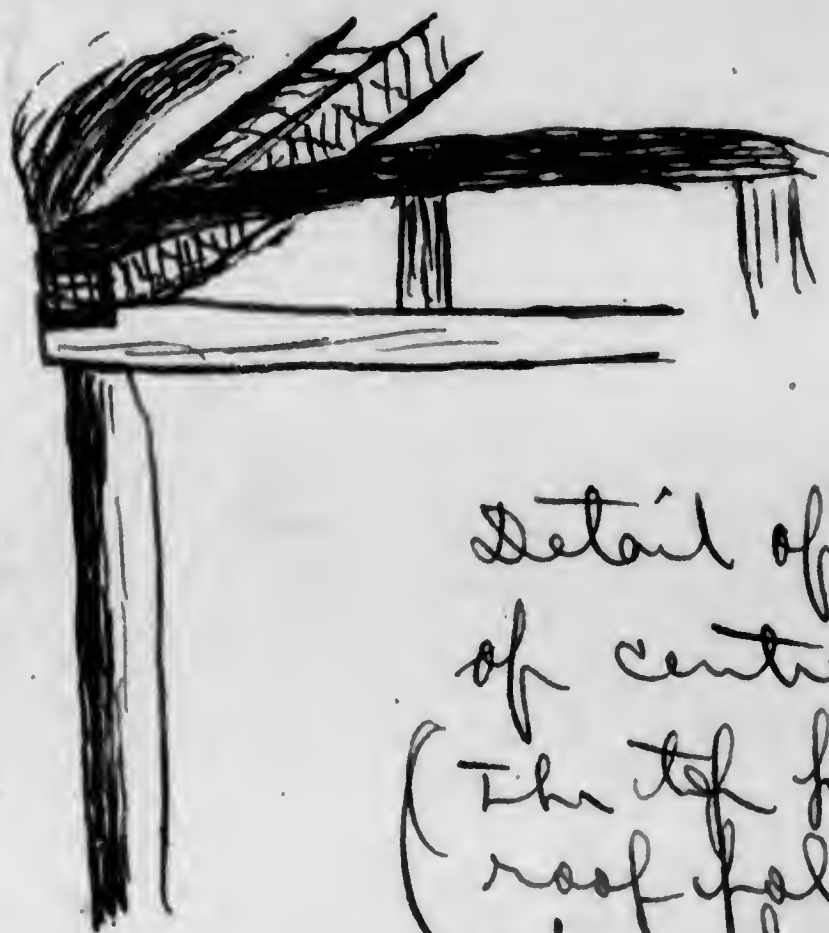
Woh'-he-leh ko-lā'-ah

etc etc



the 12
wall feet
should be
even-spaced

Rough floor plan. (Each floor sprinkled
thickly with fresh pine needles)



Detail of top corners
of central square.
(The top piece supports the
roof poles & is slightly curved
- bowed upward)

The floor is on level of outside ground -
not sunken - & thickly covered with
green needles of kingfordressa cut
today & full of fragrance.

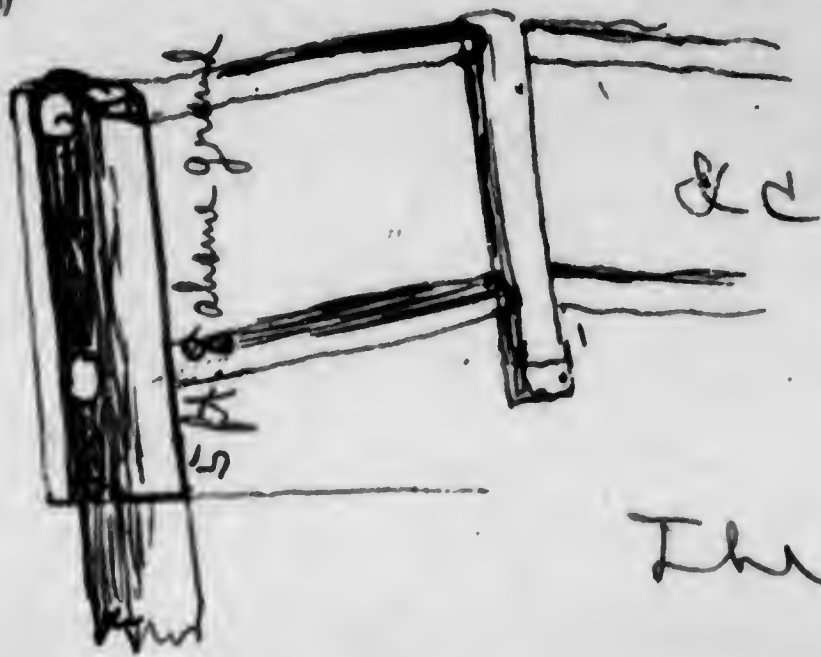
[over

at R.R. Flat Oct 9-10, 1906

Round house on top of low knoll:

-12-sided polygon about 40 ft. diam
12 ^{vertical walls} sided posts around periphery, connected
by 2 sets of peeled poles (horizontal - 1 about
15 inches above ground, the other about 5 ft. 8
in. - or at top of posts ~~between top posts~~).

The vertical boards are nailed to these horizontal
poles all round.



There are 2 doors
facing each other
nearly north & south.
The south door is only a convenience
& is closed during incursions.

The fire place is in center

There are 24 roof poles, ^{full length on} 12 strip on each
wall post, & 1 ^{shorter one} in middle of each interval.

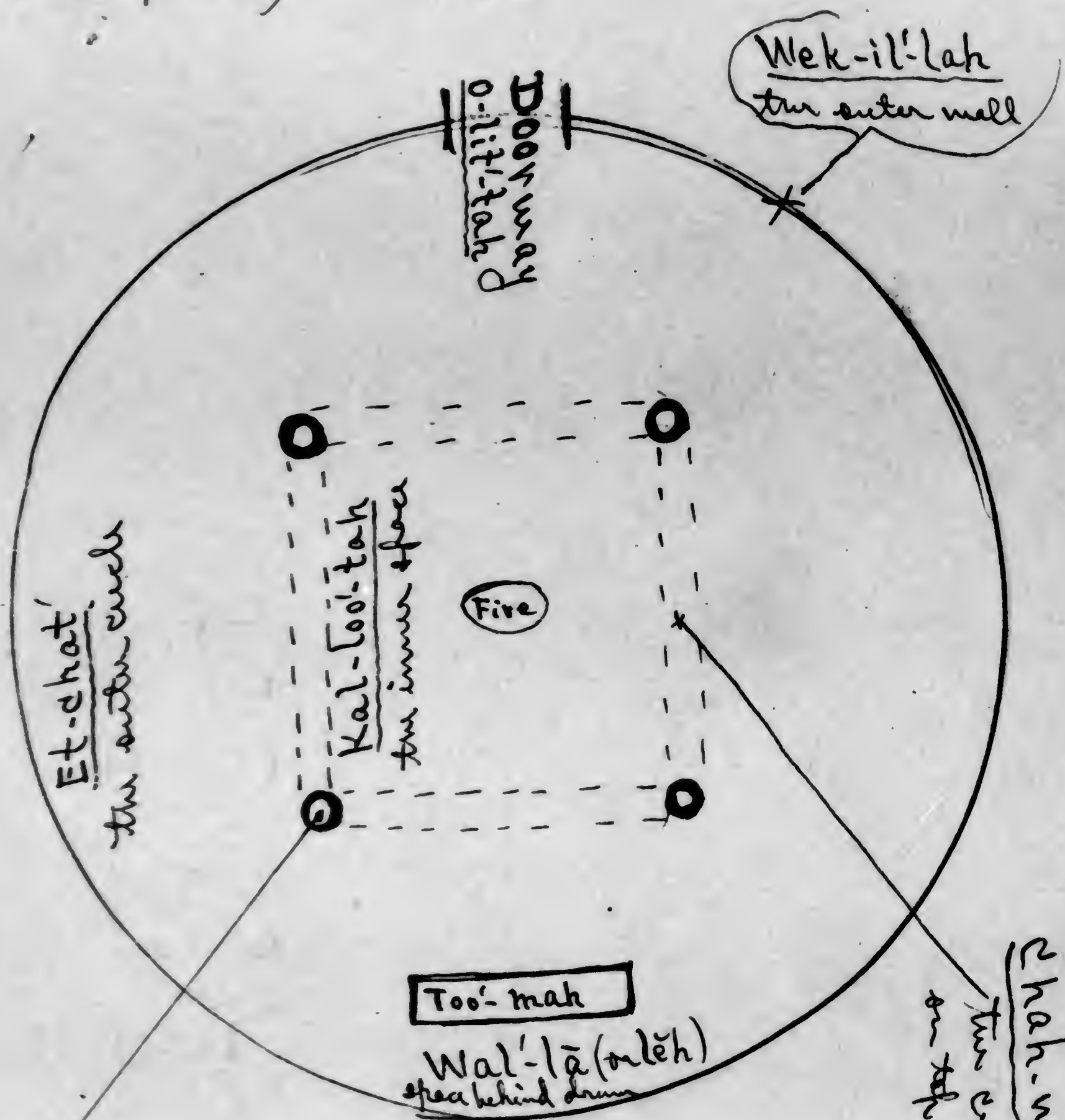
at top they leave a circular hole
about 3 ft. in diam. where ^{the 12 long ones} ~~the 12 long ones~~
are attached to a circular rim.
The 12 shorter ones reach to the middle support.

In the middle
are 4 tall posts
arranged in a
square & connected
at top by 4 horizontal
large poles or beams
above which is a curved
pole supporting the
middle of the roof pole.



all poles &
timbers are
peeled & of good
shape.

Hang'e at Railroad Flat, Calaveras Co.
 (Ground plan) N NE Calif.



Chaw'-num-mā
 the 4 posts [The 12
 outer posts have
 same name]

Koo'-yēh the roof

Ho-tah'-pah the roof poles

The Drum Too'-mah

Diameter of hange about 40 feet.

Northern Murre

West Point

Good Indians turn into St. Harold and, Too'-koo-le

Bad " " " Barn and, Et-tā'-le

The northern or Alta Me-nuk
apply to name Ki8'-se to 2 species
of water grass -

One grows along rocky stream borders in
the mts. + is a sharp edged sword grass &
its root is of no use. The grass
is used for making mats -

The other grows below, in the valley,
& its root (soo'-le) is the body
material used in making many baskets.
This latter of course is Cladium.

West Point Me'-wule.

The chief of the Me'-wule is a full blood living at the West Point Ranch in Calaveras Co., Calif. His 'civilized' name is 'Eft' - 'Capt. Eft'. He is chief of all the Indians from Cosumnes River south to San Andreas + Eldorado in Calaveras Co.

Besides being chief, he is the singer and the keeper of the dance. He sings 5 kinds of dance songs.

Mu'-le is the name of the song sung at the acorn feast in the fall.

He ordinarily sings in a ceremonial 'round house' (called Hang'-e), ^{another man, behind him} ~~beats~~ ^(with his feet) time on a hollow log, or a plank over a hole, the foot 'drum' is called Too'-mah; the dancing is called Kol-lā-ah.

His old 'round house' or 'fandango house' was 40-42 ft. in diameter - I felled it off today. He says that in older times they were dug down - a few feet + earth covered + had same name - Hang'-e. Sept. 17, 1905. C.M.M.

The Hang-e or Memorial house of Northern
Members at Railroad Flat.

The large round house at Railroad Flat
faces, not due north, but nearly Northeast.
The door opens NE & the inner square of 4
large upright posts conforms, the front
side facing the door.



I believe this was due to an error, as several
Indians with whom I spoke about it,
thought it faced North.

There are 24 radiating roof poles,
converging at the top. Of these, only
half (12) reach all the way up to the
snake hole, the other 12 reaching
only from the lower edge of the roof
to the mid-beams, which rest on the
4 middle posts.

The roof overhangs the ^{circular} wall of the house
about 6 inches.

The roof shingles are nailed to 15 spaced
horizontal boards, which in turn are nailed
to the roof poles.

Preparation for Fiesta

Mexico
RRF

The preparations had evidently been going on for some time. ~~and~~ **During** (apparently) the lack of sufficient means at RRF, a family from ^{West Point} WP seemed to have charge of hospitalities.

A few days before the ceremonies began, 2 ^{resident} old women (from RRFlet) took \$40 worth of gold dust to the store + ~~traded~~ traded it for flour, sugar, tea, coffee, crackers, & to like. Besides, they had a large store of acorns which they made into acorn flour, + began cooking the day before the ~~ceremony~~ began.

When guests first arrived they were given places in the outer circle of the round house + an ample meal of cooked food - including buckets of coffee + tea - was carried in by the hostesses + placed before them.

Oct. 1906 - See Journal &c.

Meal at RR Flat.

The filter or leach used to leach the butter out of the acorn meal is about 4 ft. in diameter & about 10 inches to a foot in depth. It is placed on a slight elevation and is made of dry ~~leaves~~ ^{leaves} & bark draped up under bushes of Ceanothus cuneatus & Arctostaphylos visida in the chaparral thickets. The greater part is leaves of Ceanothus; the lesser part bark & leaves of the manzanita.

There were 2 in operation at the same time at the rancheria at Railroad Flat Oct. 9-12, 1906.

A coarse cloth (gumysack) was spread over the filter, to receive the meal, which was carefully wetted & flatted; & then a branch of Linosyris was laid on top & the water (warmed first in a basket of hot stones) poured on the cedar branch to spread it evenly & not wash the meal. In some cases the leach itself (just under the cloth) was lined with Linosyris boughs.

Acorn Leaches at Railroad Flat

In leaching the acorn meal a green branch of house cedar (Libocedrus decurrens) is laid on top of the milled meal to spread the water & break its force as the water is poured on to wash out the bitter.

The water is first warmed ~~##~~ in a large basket by means of a dozen hot stones (each 5-7 inches ^{long} in diameter). The water is dipped out of this big basket with a smaller basket, holding about a gallon, & poured upon the Libocedrus which on branch - the foliage of which is very dense.

The leaches varied from 3 to 4½ ft. in diameter. There were 3 of them in use during the ceremonies at R.R. Flat in early Oct. They were near together - all within 10 ft of the central fire at which the stones were heated & the acorn meal cooked.

The leaches were about 1 ft. thick (or deep) & were made of ^{chopped} leaves & bark scraped up under the bushes of manzanita (A. visida) & Ceanothus cuneatus. Some had a layer of Libocedrus on top.

Condor robe of the Valley Chiefs

During a ceremonial at Railroad Flat in October 1906 I was told by the Indians that in the early days some of the chiefs ^{of the Valley tribes} had a feather cape or robe of the large feathers of the California Condor (Mol. lili. kah), which reached from the neck to the ground.

It was worn only at the ceremonies & at the same time a headdress of feathers of the Golden Eagle (We-pi-ah-gah) stood up high on the head.

The robe & headdress made the man look like a giant.

The Condor blanket Kook'-si-yu.

The brush houses at Railroad Flat, used
during the cry & dance of Oct. 1906, are of
simple construction. They are circular
in ground section, but not enclosed all the
way round, ^{each} having a north & south opening.

They are made by taking advantage of 2 or more
growing manzanitas and small (young) black oaks
& filling the gaps between by ^{the ground layer} setting in leafy
branches of manzanita (Arctostaphylos viscidula), black
oak (Quercus californica) & mountain live oak (Quercus chrysolepis)
which are held in place by a long slender horizontal
pole fastened to the uprights about 4 feet above ground.
The tops are arched in toward the center but
do not meet. They are high enough
for a person to stand upright without
touching his head. They offered shade
& ^{some} protection from inquiring eyes, & are pleasing
to look at - being in effect large green domes.

The Acorn Caches (called Chah'-kah and Too-le'-lah).

At Railroad Flat in Oct. 1906 were 2 large Chah'-kah, standing upright with a small pine tree between them (see photos).

One was about 6 ft. high; the other about 12 ft. high.

Each was about 4 ft. in diameter & had a strong framework of 6 upright posts planted in the ground & reaching up to the top. Besides, each ~~received~~ received additional support from the tree between them. But the main use of the tree was to lessen the

rain & snow that fell on the caches.

In each ^{internal} between the upright posts were 4 or 5 slender ^{vertical} willow poles (about 1 inch in diameter), starting at the top & curving in at the bottom to rest on a common central support, ~~consisting~~ ^{block or} of a section of a tree 8 or 10 inches in diameter & about a foot high.

The vertical poles & sticks were bound firmly together by ^{horizontal} bands of grass and hazel (Sorylue) placed about 10 inches or so apart.

At the bottom was a grassy loop.

The inside was lined ^{with Lilacodrus boughs, inside of which was} a layer about 4 inches thick of a slender species of Epilobium, and there was a ^{thick} cover of the same material, with Lilacodrus boughs on top.

Acorn Caches R.R.F.

Acorn Caches

R.R. Flat

The Mournful Cry -

The Mourners ^(both sexes) are called Loo'-wah-zük.

Widows & Widowers are called We-koo'-mā.

✓ When the cry is held, if a mourner has lost husband or wife within a month or two of the time of the cry he (or she) is not expected to accept his liberty at that time but to continue ~~the~~ mourning till the cry of the next year. ~~If the~~

A mourner ^{who} accepts liberty at a cry ^{within} ~~only~~ 2 or 3 months after death of a dear relative ~~he (or she)~~ is not well thought of by the people.

Northun Memele (Oleta)

Umbilical cord put under baby in paper
basket - put in loosely so it can easily fall
out when woman carrying baby on back
so she will never know where it fell
or where it is.

PLEASANTON RANCHERIA

On November 5, 1910 I revisited the Pleasanton rancheria, near Mrs Phoebe Hearst's house.

The daughter of the old Wi-pa woman who used to live here told me that ^{the old woman had} ~~she~~ died more than a year ago.

A fine looking Indian whose white name is Mike McGill tells me that he is a Poo'-e-win and was born on Cayetano Juarez place at Too-loo'-ka a little southeast of Napa City. He says there used to be a rancheria called Yak'-koo-me between Cayetano's place and Napa, and that its inhabitants different from Poo'-e-win and ^{of the} ~~the~~ ^{language} ~~same~~ ^{as} spoken at Napa. I got enough words from him to make sure that he really belongs to the Poo'-e-win tribe. Later he lived near Pacheco (between Pacheco and Clayton) northwest of Mount Diablo. His wife belongs to a Mewko tribe the name of which she gives as Wel-wel-he'.

cm

Northern Me'-wuk (W.Pt.)

The small black spider, Po'-kö-moo, is
poison + sometimes scratches people
with its long claws - the least scratch
makes a poison sore.

The poison is sometimes put on
arrow points to make ~~them~~ kill quick.
This spider has red spot undernate.

It is Lathrodectus mactens.

W.Pt. Me'-wuk.

The old acorn holes in the rocks were
made by oo-soo'-nat-te the Grizzly Bear, + by Hoi-yah'go
the first ^{people} man (who was himself made by the bear).
The Me'-wuk found the holes ready made + used them
for finding acorns.

hut. lion

W.P. me-muk

He-le-jah

The hut. lion used to twist his tail around
a deer. he had killed & carry it off on
his back.

Me'-wuk

West Point

No.

Bone always of cedar - Libocedrus.

The 2 kinds of wash, Nü-pahand oo-lā.

West Point Me'-wuk

An old Indian named 'Eph' is chief of the northern Muma or Me'-wuk. The territory of his tribe (he told me today) extends from the north side of the South Fork of the Mokos'-zume River (Cosumnes) south to the Eldorado and San Andreas in Calaveras Co., but does not quite reach Sheep Camp - the Indians at Sheep Camp being the same as the Muma at Murphys, Angels, & Loma.

On the west, his territory extends to Buena Vista in Amador Co. (5 miles south of Loma).

On the east it extends hardly at all beyond West Point ^(5-10 miles east only) the hills. of the Sierra belonging to the Washos, he says.
Chas. Sept. 17, 1905.

West Point Me'-wuk.

When at West Point Sept. 18, 1905, the chief 'Eph' told me that his 17 year-old boy had stolen his wife. The boy & the wife were both there, but ~~off~~ ^{not} living in the chief's house.

The wife is a young woman about 24 or 25. She is the daughter of the old woman who died 2 or 3 weeks ago.

She was the chief's 2^d wife & he had no children by her. His first wife died about 8 yrs ago.

The old man said he didn't like it but was not 'mad' & was not going to do anything about it. The boy came & was with us fully half the time I was there, & helped answer my questions. The girl was there also but only once came near enough to join in the talk. Chas

[A year later - in Oct. 1906 - ^{I met} the same woman ~~at~~ at the Cremorial at Railroad Flat. She was then living with another son of Eph - ^{Chas}]

West Point Me'-muk - Creation

The first ^{men} ~~man~~ ^{people}, Hoi-yah'-go, was made by
00-200'-neh-te, the Bear.

All people (me'-muk) were once animals. The animals that most commonly turn into men are the Bear, Gray Squirrel (S. fescer), Coon, Lizard, Deer ^(Eagle) & yellow-jacket, & also certain rocks and the black oak, Te-la-le.

When a rock or animal turns into a man it (the process of transformation) is called oot'-neh.

Old 'Eph', chief of the me'-muk, came from a Gray Squirrel; his father from a Bear, his son from a lizard, his sons wife from a Deer, & the old blind woman living here, from a yellow-jacket. No people ever came from Coyote or Fox.

These animals take care of & feed the person who has come from them.

A boy a fullbody goes to the woods & wanders about ^{Chang-e-lah,} like a lost man for days, or even as long sometimes as 2 weeks, without food except what raw green stuff he finds in the woods. By & by when asleep he ~~sees~~ ^{he sees} (or dreams) the animal he came from, & that animal feeds him ~~then~~ ^{throughout his life}. If the animal fails to feed him & he eats cooked food home, he dies.

Northern Mewuk

In west Coast Mewuk say:

Deer sometimes turn into oak trees as well as into people.

Lizards of two kinds - Pe-lā-lit-te and Suk'-kā-de sometimes turn into Mewuk (people).

In Aluta Mewuk say:

Some	people	came	from	Dogs
"	"	"	"	<u>Te-lā'-le</u> the black oak
"	"	"	"	hills.

The "cry" for the old woman finally began Sept 24. I was not there but Ed. McLeod who visited, a place where the Indians were gathering, told me that they had hollowed out a mangrove bush near one of the houses as a receptacle for gifts for the dead. They had cut out the middle part of the mangrove & stiffened the outer branches by interlacing with skints & sticks & had put a binding around the outside leaving a large cavity. Into this had been placed the clothing & other fragments brought by the mourners to be burned.

Me'-wuk

- West Point

(cc)

Sunday, Sept. 17, 1905:

While sitting talking with the chief at his place I saw an old man from Railroad Flat ride up & dismount & walk straight to the rear of the 'round house' where an old woman ^{had} died 2 or 3 weeks ago. The chief told me to listen as the old man had come to cry. I looked at my watch; it was 4 o'clock. The old man began in a low voice a low wailing sound, not unlike the wailing ~~cry~~ of a small dog, only much lower. ^{as he cried} He put his arm around the daughter of the dead woman and patted her on the back ~~as he cried~~. After keeping thus up at intervals for half an hour, always in the same low key, he came over to us & handed the chief a willow card about 10 inches long knotted with seven (7) knots, indicating the number of days before a mourning ceremony (commonly called the ~~the~~ 'cry') will be held at his place at Railroad Flat. The chief must untie one knot every day, & when the ^{cover}

last one is untied he will know it is
time to go to the cry. The old man
~~carries~~ had a number of these strings &
gives one to the head man of
each Indian village. - ~~can~~

The daughter of the dead woman - a young
woman about 22 - has painted a red
mark on each cheek.

A Northern Mewuk Ceremony

Visalia, Cal., October 20, 1907.

Dr. C. Hart Merriam,

Washington, D. C.,

My dear Dr. Merriam:

[Mewan] The account of the inauguration of a Mi-u-an chief, as told me about 1875 or 1876 by the late Dr. W. F. Cartmill of Tulare, would be of interest to you. The affair took place between 1850 and 1860, but I do not remember the year, nor do I recall all the details given me. However, I will give you the story in the Doctor's words, as nearly as I am able to recollect them.

Very truly yours,

Geo. W. Stewart

A. MI-U-AN INAUGURATION.

In the year 185 (?) I was engaged in mining with a partner in a small flat, or valley, near Volcano, in Amador County. An Indian who was the chief of a small sub-tribe in the vicinity lived near by, and we permitted him to work with his miner's pan in our claim. We gave him our cast-off clothing and occasionally some food.

Near some other diggings a few miles away lived an old Indian who was chief of several sub-tribes. He died suddenly, and it was reported that he had been poisoned by some white miners. The Indians gathered from the surrounding country to attend the funeral. I do not know whether his body was burned or buried. Our Indian neighbor was absent several days at the time.

After his return the Indians of his sub-tribe congregated in the vicinity of our mine, and for some time were busy erecting a large frame building. They gathered broken pieces of lumber of all descriptions, and nails, and finally completed a rough building about thirty or forty feet long and about twenty wide. A few days after Indians in small bands came

into the flat, and one day our Indian friend came to our claim and said:

"Ingin have big time to-night. Heap big time! You men come. When get dark you come big house. Heap big time!"

We accepted the invitation and promised to be on hand.

Just about sunset a band of Indians appeared on the hill above the flat, and the men of the party gave three loud shouts. They then retired and went into camp. None of them came down into the flat, as the other Indians had done when they arrived. We were told that this was the last sub-tribe to arrive, and was the one to which the recently-deceased head chief belonged. After his burial or cremation all the chiefs of the several sub-tribes met, and elected our friend to succeed him as the "big chief," as they expressed it.

After we had eaten supper my partner and I went over to the Indian house. It was a little after dusk. We were shown into the building. Our friend occupied one end of the room alone. A large number of Indians occupied the sides, near to the wall. We were conducted to seats in one corner, near the chief.

Soon after we heard ^{more} the Indians gathering outside. They marched around the building three times, occasionally giving ^{and shrill} loud whoops in unison.

They then came into the room, all holding with one hand a rope made of strips of skins of animals, twisted or braided. This rope was about fifty feet long. They passed around the room until they completed a circle. The men and women alternately, and on opposite sides of the rope, held it with one hand. When they stopped they formed a ring with the men outside and the women inside.

Every one participating was dressed to represent some animal or bird, and imitated it in appearance and manner. Most of the men represented animals and most of the women birds. Among the men were a bear, coyote, deer and other animals, but the one who attracted our attention most, was dressed as a California lion. He walked and crouched like

* E. W. Gifford (Jordan's Maiden Religious Ceremonies, American Anthropologist, Vol. 29: 214-257, 1927) refers (p. 235) to a

long feather rope used in a dance ritual.

a lion and imitated its movements, even to swinging the long tail. Next to this we were most struck by the representation of an owl. The body was fully five feet in length, and was perfect in shape. A great deal of time and patience, as well as skill, were required to make this huge bird.

In one corner of the room were the musicians, who made a rude but not loud music. All who had hold of the rope danced and sang in a low tone. As they sang they all moved the feet slightly and caught the rope alternately with either hand. The singing of the women sounded sweetly. I noticed the California lion dancing in a stooping posture. Not one of them forgot to act the part he represented. I remember among the birds a hawk or an eagle, and there was one woman dressed as a black-bird.

Each one, as he or she passed the chief, performed what appeared to us as some action characteristic of the animal or bird represented. I was given to understand, on inquiring afterward, that the chief being inaugurated was made ruler of all the people, animals and birds.

When this stage of the dancing ended, the chief stepped over to us and informed us that the Indians desired to complete the program with none but themselves present.

We were the only white men invited. We thanked our friend for the invitation, and retired. The Indians remained until a much later hour, but we learned nothing further of their proceedings.

A Northern Mewuk Ceremony

Visalia, Cal., October 20, 1907

Dr. C. Hart Merriam,
Washington, D.C.

My dear Dr. Merriam:

The account of the inauguration of a Mi-u-an [Mewan] chief, as told me about 1875 or 1876 by the late Dr. W. F. Cartmill of Tulare, would be of interest to you. The affair took place between 1850 and 1860, but I do not remember the year, nor do I recall all the details given me. However, I will give you the story in the Doctor's words, as nearly as I am able to recollect them.

Very truly yours,

Geo. W. Stewart

A Mi-u-an Inauguration

In the year 185(?) I was engaged in mining with a partner in a small flat, or valley, near Volcano, in Amador County. An Indian who was the chief of a small sub-tribe in the vicinity lived nearby, and we permitted him to work with his miner's pan in our claim. We gave him our cast-off clothing and occasionally some food.

Near some other diggings a few miles away lived an old Indian who was chief of several sub-tribes. He died suddenly, and it was reported that he had been poisoned by some white miners. The Indians gathered from the surrounding country to attend the funeral. I do not know whether his body was burned or buried. Our Indian neighbor was absent several days at the time.

After his return the Indians of his sub-tribe congregated in the vicinity of our mine, and for some time were busy erecting a large frame building. They gathered broken pieces of lumber of all descriptions, and nails, and finally completed a rough building about thirty or forty feet long and about twenty feet wide. A few days after Indians in small bands came into the flat, and one day our Indian friend came to our claim and said:

"Ingin have big time to-night. Heap big time! You men come. When get dark you come big house. Heap big time!" We accepted the invitation and promised to be on hand.

Just about sunset a band of Indians appeared on the hill above the flat, and the men of the party gave three loud shouts. They then retired and went into camp. None of them came down into the flat, as the other Indians had done when they arrived. We were told that this was the last sub-tribe to arrive, and was the one to which the recently deceased head chief belonged. After his burial or cremation all the chiefs of the several sub-tribes met, and elected our friend to succeed him as the "big chief," as they expressed it.

After we had eaten supper my partner and I went over to the Indian house. It was a little after dusk. We were shown into the building. Our friend occupied one end of the room alone. A large number of Indians occupied the sides, near to the wall. We were conducted to seats in one corner, near the chief.

Soon after we heard more Indians gathering outside. They marched around the building three times, occasionally giving loud and shrill whoops in unison.

They then came into the room, all holding with one hand a rope made of strips of skins of animals, twisted or braided. This rope was about

fifty feet long. They passed around the room until they completed a circle.¹ The men and women alternately, and on opposite sides of the rope, held it with one hand. When they stopped they formed a ring with the men outside and the women inside.

Every one participating was dressed to represent some animal or bird, and imitated it in appearance and manner. Most of the men represented animals and most of the women birds. Among the men were a bear, coyote, deer, and other animals, but the one who attracted our attention most was dressed as a California lion. He walked and crouched like a lion and imitated its movements, even to swinging the long tail. Next to this we were most struck by the representation of an owl. The body was fully five feet in length and was perfect in shape. A great deal of time and patience, as well as skill, were required to make this huge bird.

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To Cook Buckeye Nuts oo'-nos.

Old Wilson of Merced Falls, tells me that the way to cook oo'-nos nuts is to bake in baking hole in ground with hot stones for about 2 hours. Then shuck & mash with end of big stick or club (like we mash potatoes). Then put in leach & pour on cold water all day long from morning till evening. Then rub with linen flannel & ready to eat without further treatment.

Pit-kah-te hie

at Table Mountain, 6

miles east of Pollaski.

The Peregrine Falcon (Falco anatum or mexicanus) nests along the cliffs of Table mountain and the Indians are ^{much in awe} ~~dreadfully~~ afraid of it. They call it Yi-yil (on account of the black marks on its cheeks) in all three languages--Kosh-sho'-o , Pit-kah'-te, and Chuck-chan'sy.

~~Several-years-ago~~
About 10 years ago several young men who wished to show that they were not afraid of the Falcons went to the cliff to rob a nest. The nest was in a ~~very~~ bad place and very hard to get at. One of the men finally succeeded in climbing up to it, but had a very insecure hold on the face of the ^{rock} ~~cliff~~. Just at this moment the old Falcon dove at him with great force and struck him on the head, knocking him off the cliff. He fell heavily to the rock talus below and ^{was} ~~the fall~~ killed, ~~him~~. Since then no Indian has disturbed the hawks and the fear of them is more deep-rooted than before.

In connection with this bird the old women told me an interesting myth about the origin of the Basalt column known as the

~~TABLE MOUNTAIN~~

~~October 31, 1903.~~

Devil's Post Pile ^(on some other high rock) on the head waters of the San Joaquin ~~(west or northwest from Mammoth)~~. She said that once, a long time ago, an Indian woman down here was pounding acorns in the usual way, with a heavy stone pestle, when she became tired and sleepy and finally let go the pestle and fell asleep. While sleeping, one of these Yi-yil falcons swooped by and picked up the pestle and flew away with it far far into the mountains. Finally reaching the heart of the High Sierra with his stolen stone the hawk became tired and lay himself down to rest, with the stone under his head for a pillow. While he was sleeping the stone took root, erected itself and grew, and continued to grow until it attained the dimensions of the great pillar as we now know it.

Puberty Feast called Ko-t'eh'
given by parents. Girl washed
with hot water of sage herb (Kitching) &
basket put over head. Basket afterwards
given by parents to woman of opposite
side who has betrothed girl in sage tea.

Women & girls when married must
never eat fish or meat.

Cosummes River
Barona Vista Ranch

The old man ^(Olin) told me that the ^{me'wuk Kon'ne} ~~ma-wa (orlan-ne)~~ tribes always buried their dead in ~~dry~~ ^{dug} graves in the ground--that they never buried in caves and never burned the dead. The tribes living north of the Cosummes River (Necenon, or Te-ce-me -non as he called them, meaning north people, and allied tribes) always in former times burned their dead.

Hand game implements

The lion bones 8 + 7

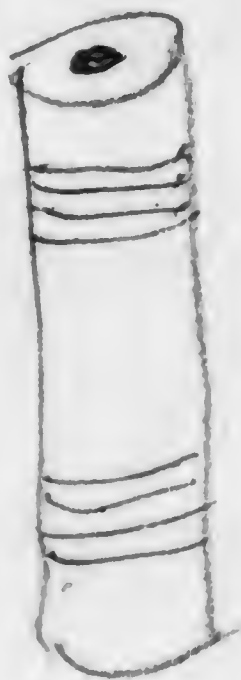
The counters 18 in long (slender)
Sharp 1 end

Man holding counters tosses correct
one to winner each time

Players ring ^{continuously} without ceasing while
semi - figures - ~~the~~
out to playing side rings (while
opponents rest)

2 on a side, side by side &
facing opponents -

Chief announced game to begin
at noon day of week -



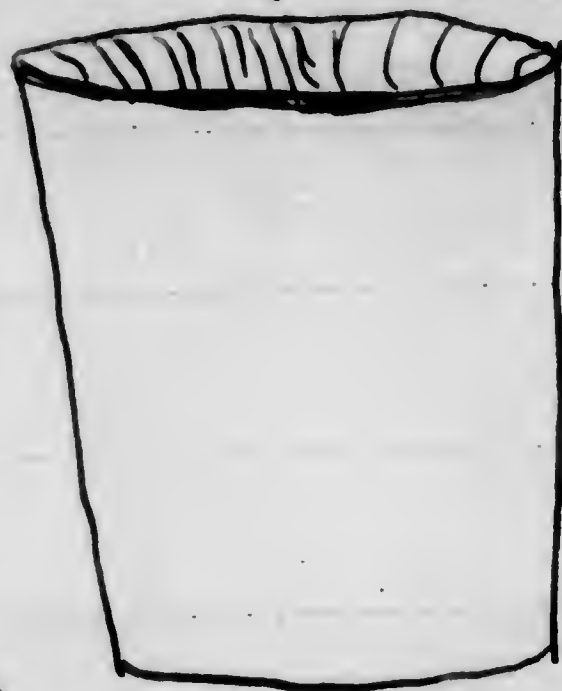
(Yosemite Mink)

Oct. 1906.

Mortars at Railroad Flat

2 to solid rock in front of schoolhouse
at Railroad Flat are about half a dozen mortar
holes (called chaw'-sā).

At the Railroad Flat ranchman I photographed
a tall ^{faible} mortar like this:



It is called ūm'-mēh + measures:

Height $11\frac{1}{2}$ inches.

Greatest diameter ^(top) $11\frac{1}{4}$ in.

Diam. of bottom 8×9 in (not circular).

Depth of mortar hole $8\frac{1}{2}$ in.

It is used to pound manzanita berries, ā'-yēh.

[See my photographs]

Middle Mewak

(Middle Newuk at Big Creek ~~IIIIII~~)

(July 28, 1903) On leaving Groveland we drove northeast about 2 miles (19)

to a Muwa Indian Rancheria on Big Creek, where I got a vocabulary.

The old rancheria occupied the summit of a bare hill near Deep Creek, but all that remains of it are a couple of houses and a rather new circular ceremonial house (built for the mourning ceremony or 'big cry'). This circular building has a conical roof with a protected hole at the apex for the escape of smoke. It has also a protruding entrance. There are no uprights or poles or anything inside except a bare fireplace in the center, around which the mourners sit on the ground, in a circle.

There appear to be three families left. They speak a dialect slightly different from that of the Yosemite (Ahwanee) and Mariposa Mu-wa to the south, and from that of the bands on the north side of the Tuolumne (at Sonora and Carters or Cherokee). One family has moved across the road from the original rancheria on the hill-top in order to be near a small spring, the water of the creek being spoiled by mining blue-caly and slime.

Got one very old coiled basket with ladder design repeated 4 times. It was partly full of acorn mush.

~~Amer. Ind.~~
~~DIGGER INDIANS.~~

(20)

Middle Mink,

BIG TREES TO MURPHYS, CALAVERAS CO (~~1900~~)

(August 24, 1900)--As soon as we reached Murphys (about 4.30)

we drove ~~(taking my sister with us)~~ to a permanent camp of ^{Mew'-wah} ~~Digger~~

[Moaning Cave]

Indians near the big cave a mile or so north of Murphys. Here on

a rather steep and narrow ridge we found the camp, which consists

of half a dozen wretched hovels made chiefly of old waste lumber

and odds and ends., with one or two open shelters simply roofed

over, without sides. Only 6 adult Indians were there and 4 of

these are very old--probably 80 or more. Two very old men--one

blind--live in the open shelter wikiup with a very old ^{woman} ~~squaw~~

~~ma-ha-le~~). Another old woman who lives in a hut alone lost her

husband last week and is dreadfully dirty. Her face looks as though

smeared with blood which had been allowed to dry and had been part-

ly rubbed off. She had locked herself in her hut and I had great

difficulty in getting her to open the door. The only other in-

habitants of the camp were a middle-aged man, apparently a half

breed, and his ^{wife} ~~squaw~~ and children. The man talked enough English

to act as interpreter and his Ma-ha-le is a fair looking middle-

Op-deep moaning, distant hair, K. script + fair ground, tented in, far away +

~~Indian note~~
~~DIGGER INDIANS.~~

(21)

~~BIG TREES TO MURPHYS CALAVERAS CO., VOL. I, 1900~~

2

aged woman with an enormous shock of black hair which stands out on each side of her head. She was nursing an absolutely naked boy baby and had several others toddling about her--all good natured though, ^{and} like their mother, very scantily clad.

These ^{new-wah} ~~Digger~~ Indians are living in filth and squalor, and have the usual contingent of dirty dogs, mostly yellow or brindle. They had a few peaches, but appeared to be living almost wholly on acorns of the black oak (Quercus californica), which is common in this locality. They also eat the nuts of the Digger pine (Pinus sabiniana) which also is common here. But they cannot begin to get the pine nuts in the quantity they need, while the acorns are inexhaust^{ible}able.

I saw no unshucked acorns, though there may have been plenty hidden from sight. I saw fully a bushel of dried split(half) acorns--split lengthwise--in baskets, and other baskets full of pounded acorns, and others still of the finely powered acorn meal. I saw also one basket containing about a gallon of a rather liquid

NIG TREES TO MURPHYS CALAVERAS CO., VOL. I, 1900

33

acorn meal mush. The stuff looked like finely ground wheat mush made very thin, but with a slightly bluish cast. The basket it was in, although rather roughly made and apparently not watertight, did not leak at all--I picked it up and looked at the bottom. It and the other mush baskets were smeared with the acorn mush until completely covered inside with an impervious paste, and outside with the accumulated filth of years. They had a few very fine baskets and a lot of old rough ones. I bought a dozen, including all but 1 of the good ones. The one in question the old ~~woman~~ ^{woman} ~~squaw~~ in mourning for her husband would not sell for \$5.00. Among those purchased is one grand large spreading basket--very old and dirty and slightly broken on the edges. I got also a carrying basket (cornucopia^{-shaped}) and several mush and acorn baskets, and 1 beautiful 'shaker' basket which is circular and shield shaped and different from any other I have seen. They had also the ordinary 'shaker' like the 'tsing' baskets of the Washoes.

I got one very finely marked new basket of a rounded shape

Men'-wah
~~DIGGER~~ INDIANS

4

~~BIG TREES TO MURPHYS CALAVERAS CO. VOL. I, 1900~~

from the very old ~~stupid~~^{woman} ~~woman~~ in mourning.

These Indians are very poor and I undoubtedly left more money in their camp than they have seen for many a day.

I have been told by several different people at Big Trees and at Murphys that the old chief 'Yakie' of these Digger Indians died about a year ago and that his people buried with him a wonderful lot of splendid baskets--the very best in the tribe. The large baskets, too big to go in the grave, were cut in two and buried with the others and with his gun and other belongings. This is undoubtedly true, I have it from so many sources.

Some of the huts are rectangular but most of them roughly circular. Clumps or bunches of willow wands of which the baskets are made hang on the walls inside.

~~ME-WA~~

BALD ROCK RANCHERIA AUGUST 20, 1903

28

(Middle Me-wa of)

Got from the Me-wa Indians at Bald Rock Rancheria (where about ten families live) a fairly good list of names of animals and plants. There is one large subcircular ceremonial house (with low conical roof shingled with shakes) similar to those at Murphys, Groveland (big Creek) and other places; 2 or more houses of similar form; a conical bark-covered hut with projecting entrance, a half a dozen or more ordinary rough board houses. Several white men are living here with squaw wives--at least two I saw and I suspect others. Found acorn mush in baskets in all the homes visited. The baskets are mainly coarse (1 rod and 3 rod coil) and are made mainly of Ceanothus cuneatus--called Pi'-wah. There are also some old 'Fresno' baskets here, several Nishinam, and ~~there is~~ one superb large deep cooking basket made by the ^[= Placerville] ~~Hangtown~~ ^{Neacnon}, for which they want \$50.00

August

~~MEWA~~August 21, 1903

Visited the Me-wa Rancheria near Cherokee and verified the vocabulary I got yesterday at Bald Rock.

One of the families at Cherokee is preparing to give an acorn feast tomorrow and I got there in time (7:00 AM.) to watch an old woman cook two large baskets of acorn mush. She put 4-6 large ^{hot} stones in each basket and stirred the stones with a ladle so they would not rest long enough in one place to burn the basket.

She took the stones out of the fire with two sticks (not with a loop stick). When the mush was done she took the hot stones out with a ladle--lifted them one at a time and tilted it over the edge of the basket and let it drop into a basket of water held close under, in which they were rinsed and then pitched back into the fire. The rinsing water, now rich with mush from the stones, was emptied into the big mush bowls--each holding about a bushel.

When the mush (or soup--consistency of thick bean or pea puree)

ME -WA August 21, CHEROKEE

was cooled, a number of small and middle size bowl baskets were filled and put aside to cool. A small one rod basket was used as a dipper.

Only old--very old--baskets of their own make were used. The cooking baskets were large, deep, and rather coarse (3 rod) bowls called him'-mah, and ornamented with simple designs. The baskets filled were 3 rod coiled bowls called pul-le'-sah. The basket used as a dipper was a 1 rod coiled bowl called keng-ah-kah'. A somewhat larger and shallower 1-rod bowl is called Kay-wy'-you.

Some of the 3 rod coiled bowls of old time make have very little design but are extraordinarily hard and strong and compact and well made. They are of Digger pine (Pinus sabiniana) sprouts. I have one I got at Grapevine Lodge a mile west of Sonora a year or two ago.

I saw also some loaves of acorn bread (called Oo-lā'). Some were cooked; others standing in a basket of water waiting to be cooked. They were like large thick pancakes in form. Some of them called Ma-soo-tah (instead of Oo-lā') but I did not find out just how

they differ. They are sweet, while the Oo-lā is slightly sour.

The mush or soup they call Nup-pah.

There are many circular winnowers here (Het-tal-ah) mostly made by the Mariposa and Chowchilla Me-wa. There are also a few of the deep round openwork bowl baskets made at Chowchilla for filtering Manzanita cider. These Indians call them O-wy-you and use them also to gather acorns in--hanging them on the arm.

A big rock on a stream between Cherokee camp and Tuolumne station has the top pitted with about 20 mortar holes. ^{re} They are also plenty of mortar holes in rocks about Cherokee Camp; and others at and near the Bald Rock rancheria.

Saw a ^{woman} ~~squaw~~ and her little girl both ^{wearing} ~~weaving~~ necklaces unlike any I have seen before. They consist of small bundles (each say ^{1.5} ~~1 1/2~~ inches long and ^{.25} ~~1/4~~ inch thick) of a form of sage (Artemesia ludoviciana sub sp.--) simply tied with thread and strung on a string about ^{2.5} ~~2 1/2~~ inches apart. The ^{woman} ~~squaw~~ told me her eldest daughter died a few months ago and she and her remaining child are ^Y ~~weaving~~ these to keep disease away.

The Me-wa apparently make only one type of conical burden baskets--of open slender rods brought together in couplets at alternating crossings of the transverse strands. As small seeds would fall through the interspaces, the baskets are coated with a white mucilaginous paste from the soaproot (Chlorogalum pomeridianum) This species is regarded as poison and never eaten, but an allied but much smaller species is eaten.

As before noted, both species of blue Manzanita occur here (A. viscida & A. mariposa). In ^{A.}viscida the bracts, berries and pedicels are glandular viscid and sticky and the terminal twigs and leaf stems are conspicuously glandular-pubescent. In ^{A.}mariposa all these parts are smooth ^{- glabrous} ~~globules~~. I was surprised to find that the Indians discriminate them. They call ^{A.}viscida ^{A.}A-yah and ^{A.}mariposa Muk-ka-zoo. The berries of both are edible and used for cider, some ^{fering} ~~preparing~~ one, some the other. They say Muk-ah-zoo makes darker cider with stronger taste.

The Me-wa women go bareheaded. They have fine heads of straight black hair which hangs down over the sides of the head and rests

on the shoulders and back. When in mourning they cut it off rather short.

The Paiute and Washoo ^{women} ~~squaws~~ always wear handkerchiefs (usually red) on their heads, but these Indians never do. Most of them are good looking.

There seem to be 8 or 10 families at Cherokee and about the same number at Bald Rock. Many of the men (most of them) are now away at work.

Several of the ^{women} ~~squaws~~ are making baskets to sell, but nearly all are perverted. By this I mean that the old styles are not preserved but both form and design are varied to suit the wants of the miserable purchasers. Many baskets are made in imitation of choke-mouth Washoos, and the designs are absurd. The tendency is not only to overload with design, but to put as many different designs as possible on each basket. And only a few of the designs are those of their own tribe.

Middle Me-wa of

JAMESTOWN TO ANGELUS AND MURPHYS.

~~Jamestown~~ Aug. 22, 1903. -- Ran across two Rancherias of Me-wa Indians I didn't know were there. One is close to the railroad (on south side of track) nearly 2 miles west of Jamestown, and consists of 2 houses and apparently the same number of families. The women there told me it was established there 19 years ago.

The other is a large and attractive village, of 10 or a dozen families and ceremonial house, some distance north of the Railroad track and directly under a lava headland of Table mountain a little more than 2 miles west of Jamestown. It is on a most commanding elevation from which the outlook is peculiarly comprehensive and attractive, covering the yellow grass valley of Woods Creek and the golden hills on both sides, dotted with blue oaks and digger pines, with timbered mountains in the distance. The background is the black basalt mesa known as Table mountain and long famous as the birthplace of the Calaveras skull and of Bret Hart's poem on the Society of the Stanislaus.

As in all the camps I have visited lately, the old women were

busy cooking acorn soup in large baskets--boiling the soup by means of hot stones. They are in a good humor because of the bountiful crop of ripening acorns this year. At the large Rancheria I got 2 beautiful old 'Fresno' baskets of large size

~~Mokelumne Hill.~~ Was told that 2 families of Indians live about a mile and a half below San Andreas, but I didn't have time to go to see them. One or two also live near Sheep Ranch, but no others this side of Murphys until Mokelumne Hill is reached.

On Carson Hill (Aug. 23, 1903) I saw two Indians - a man and a woman - Carson Hill is on north side of Stanislaus Canyon.

Middle Mu'-wah 7

M U - W Ah

32

Bald Rock Rancheria.

(Sept. 25, 1903)

Took a large bundle of plants to the Mu'-wa Indian camp near Bald Rock where we stayed sometime, checking up vocabulary and getting names of plants and animals.

These Indians believe that there is a spirit which they call ~~oo~~-le-us, which remains in the body about 4 days after death and then departs and becomes a ghost or Devil (~~oo~~-les-ko). Some are good; others bad. They eventually go to the ocean and cross on a long pole to a ceremonial house (~~hang~~-e) where they dwell.

During the 4 days in which the oo-le-us remains in the corpse the children in camp are required to keep quiet and not go out.

Manzanita berries are crushed and ^{wetted and} eaten raw. Of the various acorns, those of the blue oak (Quercus douglasi) are sweetest. Seeds of Madia elegans (called e'-lah) are roasted with

~~Mu - w a~~~~Bald Rock Rancheria Sept 25~~

hot coals in a kay-my-you basket and then pounded or rolled into flour (called Too-you) and eaten dry. It is one of the staple foods.

In years when the acorn crop fails, the Indians follow down the rivers and dig up the huge roots of a kind of water lily on which they subsist.

These Indians play a game of ball called Am-tah, in which the buckskin ball, ~~Pos~~-ko (stuffed with deer hair or fine shavings from basket materials), is caught by the women in a spoon-shaped basket called am-mut-nah. Each woman carries a pair of these spoon-shaped paddles (of which I obtained a pair here), one in each hand, and covers the ball with one after catching it with the other. She then runs away with the ball while the naughty men try to kick it out of her spoon!

I got here also a slender basket pocket called ^{chim-koo-loo} ~~Chim-koo-loo~~ for carrying the bone awls (chil-ah) used in making baskets; and a large store-house basket (that will hold a couple of bushels or more) called Hoo--pā-loo, and used for storing pine nuts, hazel

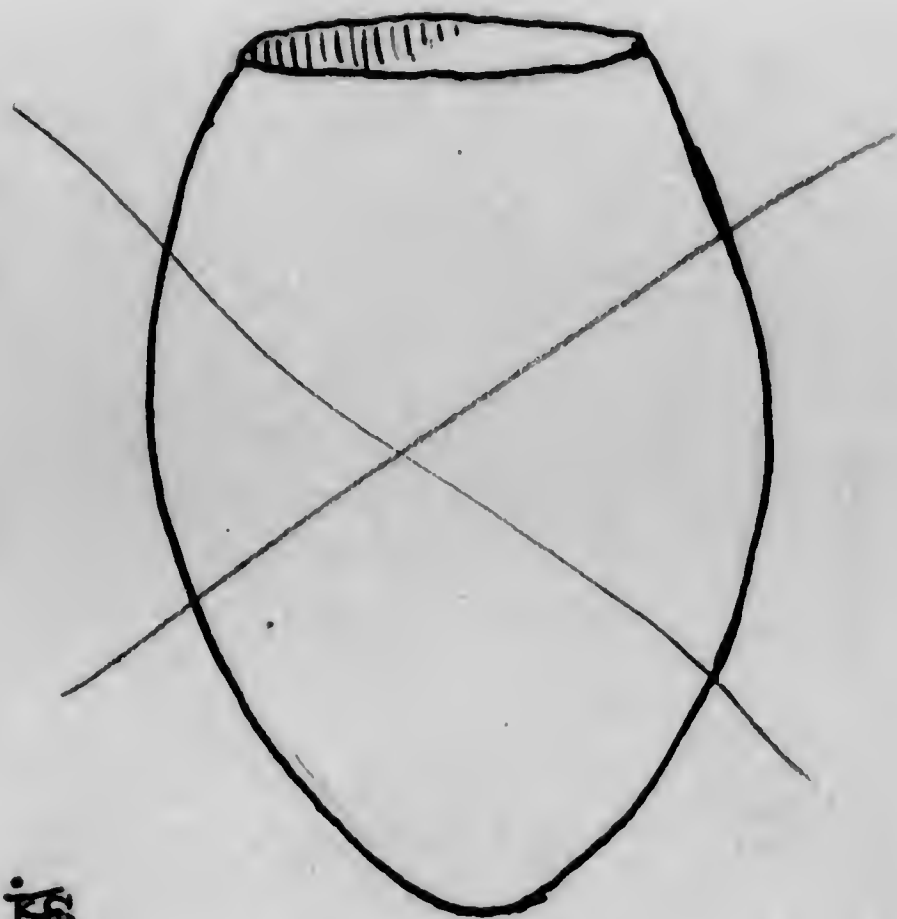
~~Bald Rock Rancheria sept 25~~

nuts, and seeds of Madia elegans. It is made of slender vertical rods held together in alternate couplets by the transverse strands, and is coated with soap-root paste to fill the interstices and make it tight. The bottom rests in

with bits of
in a bed of pine bark.

with which a depression in the ground is

filled. Sometimes it is stood up in a small bowl basket. The open top is closed by a bowl basket turned upside down over it.



Hoo-pā-loo.

Grindelia camporum (the fresh buds) is used extensively as a medicine "for blood disorders" and is highly esteemed. Artemisia ludoviciana (in one of its numerous forms) is also much used as a medicine.

In going into 'the interior' Drake may have rowed up a long narrow arm which penetrates the land several miles between the easterly headlands and passes close to the present Point Reys post-office. Or he may have rounded still farther east before landing and gone toward Olema. Unhappily the record is too meager to admit of a positive decision.

Another point of interest is the reference to the Indians which he found there. They were doubtless a fishing camp, for there is abundance evidence in the shell heaps and arrowpoints and spearheads etc. found at various places nearby that Indians used to come here regularly to fish and dig clams:

Drake mentions a small spring nearby. There is one right where the present road reached Drake Bay, a little east of the beach where he is supposed to have camped, and Captain Claussen tells us it is the only one along the Bay for many miles.

When Captain Claussen first first settled ^{at Drake's Bay} here about 33 to 34 years ago Indians were numerous on Tamales Point and all along the west side of the (Tamales) Bay. About 20 years ago Captain

DRAKE BAY.--POINT REYES, OCTOBER "__, 1904.

4

Claussen took a 'school census' and then found about 60 Indians living on the west side of Tomales Bay from a point about 6 miles north of Inverness, northward to the point. They lived by fishing and hunting, and were great clam diggers and eaters. They annoyed the white settlers more or less (doubtless in good reason and in retaliation for brutal deeds), and about 18 years ago C.W. Howard the 'owner' of most of the land ^{on the side} west of Tomales Bay, ordered his men to evict them. The men went there and tore down the Indian's houses while one of their number stood ready with a gun to punish any Indian who might resent the destruction of his home. As a result most of the Indians crossed the Bay and scattered and soon became practically extinct. There are still, he says, a few half-breeds on the west side near Marshall, but he doubts if there is a single full-blood left--or a single person who can speak the language.

Two or three of the ^{men} ~~are~~ believed to have murdered white men [how strange!] and he thinks these are still at San Quinten.

(Oct. 26, 1904)

center
p.c.
Middle Mew-wah of

TUOLUMNE ~~MEW WAH~~ (Bald Rock ~~Bald Rock~~ rancheria)

Beliefs of origins:

All people were once animals.

People came from the following animals:

Salmon (but no other fish)

The smallest lizard, ~~Ye'-chik-kah~~, but no others.

The water salamander ~~Ah-pahn'-tah~~.

The frog, ~~Mah-tuk'-si-e~~, but not the toad.

Yellowjacket, ~~Mel-lang-i-u~~, but no other insect.

The Grizzly Bear, ~~Ū-soo'-mah-te~~, but no other bear.

Coyote (but not fox or big wolf)

Deer (but not elk)

Gray tree squirrel (~~Mā-wā~~) but no other squirrel
and no chipmunk.

Bat, Too-be'-se-se.

People never came from elk, coon, mountain lion, bobcat, fox, timber wolf, skunk, otter, badger, marten, civet (ring-tail), mole, porcupine, groundhog, ground-squirrel, chipmunk, gopher, mice, rats, rabbits, elk, snakes, larger lizards, toad, fish (except salmon), insects (except yellowjacket).

All people were classed in two great categories, according to whether the animals they came from lived on land or in the sea. These 'sides' were called respectively the land side and the water side. In common usage the bluejay (~~Ti-es-moo~~) or the deer

(Oo'-yah) stood for the land side, and the frog (Lo'-tah) for the water side. When a stranger visited a village the first question asked him is whether he is Ti'-es-moo or Lo'-tah. This is true today in Mariposa also, where they ask if Os-sā'-le or Ti'-es-moo.

A man or woman cannot marry in same side, but must always choose from opposite side. So also in playing games.

All the children, boys and girls, take their father's totem; if he were a gray squirrel they all are gray squirrels also.

It seems at first a most curious fact that Os-sā'-le the Coyote is classed as a water animal. He is the only land animal classed on the water side. This is probably on account of his supposed ancient origin from the sea. His relatives, ~~the~~ dog and fox, are classed with the other land animals.

People came from certain trees--Black oaks and sugar pines--as well as from animals. But the Tuolumne Mew'-wah say that they did not come from rocks--in which respect they differ from the northern Me-wuk. People who were trees are naturally classed on the land side. ~~Chew~~

~~MEW-WAH~~ CHIEFS

~~Bald Rock~~

The head chiefs (~~Hi-ah-po~~) are hereditary and always belong to what are termed the 'Royal' families.

The succession usually falls to the oldest son, but many fall to a daughter. Women head chiefs were not rare--particularly if the women were good and kind and had good dispositions.

There is only one head chief for the entire tribe. This was true of all three divisions of the Sierra-~~Me-wuk~~.

The minor chiefs or 'speakers'--called ~~Yā-yu-che~~--were merely chiefs of subordinate or tributary villages and were chosen by the people--the inhabitants of the village--and were not members of the 'Royal' families.

They could not build a ceremonial house (~~Hange~~) although a visiting member of the Royal family might build one in the village of a ~~Yā-yu-che~~ and hold a fiesta there.

If a mourner wants to give a 'cry' ceremony he must ask the chief to call it, but is expected to furnish most of the food &c necessary.

Old 'Capt. Bill' at Bald Rock, whose real name is ~~Hung-e-we-ah~~, belongs to the Royal family of head chiefs, and is a very intelligent man. - ~~that~~

Division of people into sides.-- The people are divided into land and water sides, as in the case of the Southern Mě'-wũ. The Bluejay, Deer, and Bear are commonly mentioned as standing for the land side, while the Frog, Water-Dog, and Coyote are the usual representatives of the water side. ~~Coyote~~, as with the Southern Mě'-wũ, is the only land mammal attributed to the water side.

Totem.-- The person's "Protector" or 'Totem' is called Soo-lah.

Invitation string.-- Sometime before a ceremony is held, invitations are issued to the chiefs or head men of the neighboring villages. The invitation string (always carried by a special messenger) is a knotted cord called Soo-te'-lah. One knot stands for each day from the time the string is delivered. Some of the Indians speak of it as "same as newspaper."

- com

GRIZZLY BEARS ABOUT BALD ROCK

~~The Me-wah Indians of Bald Rock tell me~~

~~that~~ In the country about Bald Rock there used to be lots of Grizzly Bears, and they were dangerous, and used to kill people. The Me-wah used to hunt them by putting men on stands along the trails and driving the chaparral where the Bears stayed daytimes.

Each Newuk village had its own hunting ground. The Bald Rock Mewah hunted as far east as Coopers, above Strawberry.

Ear ornaments.--- Ear ornaments were worn. One kind, called

Choo'-kǎ-lā, consists of a bit of abalone shell hung from the lower lobe of the ear. Another kind, called Soo'-li-yu, consists of a straight piece of stick about two inches in length worn horizontally through the lower lobe of the ear. Sometimes these sticks are engraved and beautifully decorated in black, white, and red. The middle part is white, the end that is thrust through the ear, black; the front end that projects in front of the ear, bright red, consisting of a tuft of brilliant red feathers from the red head of a Woodpecker. This decorated kind is called Tah-a-nah.

Paints.--- Red paint, called Muk'-kā is made from the inside of a gnarl of a yellow pine tree. It is a deep lasting red.

White paint, called Wal-lahng'-ah-sū, is made from a "chalk-like white lava" (a rhyolitic tuff) occurring on Table

Mountain. Black paint, called Yat-too-be, is made from

black sand; another kind ^{is} called He-kah'-ne. ~~is made from~~

~~MIDDLE MEWUK OR TUOLUMNE MEW-WAH of Bald Rock.~~

Puberty Customs

~~(Puberty is called I-yā'-ah)~~

When a girl reached puberty and had finished her first menstruation ~~called~~ ^{are called} (I-yā'-ah). The subsequent recurrences ^{are called} (Se-sā'-ah). Her mother placed a small basket of water containing some herbs and hot stones between the girls thighs and steeped the parts with this medicinal tea. The girl was then washed all over from a large basket containing water heated with hot stones. Then the mother and father gave a feast called I-eng'-ah to celebrate the daughter's arrival at womanhood.

Tattooing.-- The women tattoo their chins with one, two, or three vertical lines--the number said to have no significance. The material used in tattooing is soot from burnt wormwood (Artemesia ludoviciana).

Another kind of tattooing is employed for the relief of rheumatic and other chronic pains and is practiced by both men and women. In these cases the tattooing is done immediately over the painful spot.

Arbors or shades.-- These are of 2 kinds--those called Kū-chah'-poo,

in which the brush and branches with the leaves attached (usually of the laurel, Umbellularia) are arched over, meeting or intertwined at the top; the other kind, called Lah-mah'-pah, consisting of 4 or 6 posts which a flat leafy canopy on top.

Substitute for Boats.--The rivers were not large enough to make

it worth while to use dugouts or boats. In crossing from one side to the other, swimming was the usual method, but some-

times a swimming log, called Ho-ko'-na, was used.

Purse.-- A purse for wampum and other valuables is a bag called

Muk-ko-o made of the skin of a Wildcat. Sometimes the skin of a Fisher is used instead of that of the Bobcat.

Dippers and Spoons.-- The people had no gourds or dippers but

used a small basket called Poo-luk'-kah; for spoons they used shells of the river mussel.

Implements used in cooking acorns.-- The 2 long sticks used to

take the hot stones out of the fire and put them in the cooking basket are called Pe-ne'-tah. The looped stick used to lift out

the hot rocks and also to stir the acorn mush while cooking is called Sah-wi-ah. In addition to the Sah-wi-ah, a flat paddle called Tah-lah'-pah is sometimes used for stirring the mush while cooking.

Tripe.-- The small intestines or marrow-guts of ~~Deer~~ were cleaned and cooked by boiling in a basket with hot stones. This kind of tripe is called Choo'-kă-too.

Bumblebee honey.--Bumblebee honey, called Kon'-noo, was eaten.

Salt.-- Salt, called Koi'-yo, was obtained from what is locally known as Salt Peak, which is near Blood's on the road above Calaveras Big Trees. It was also obtained by barter with the Mono Lake Piutes.

Musical Instruments.-- During the various ceremonies there is singing; drumming with the feet on a hollow log (called Too'-mah), shaking of cocoon rattles (Suk'-ko-sah), blowing of bone whistles (Soo'-lep'-pah), playing on flutes of elder wood with holes on one side (Too'-lah), and beating the air with elder music sticks (Tah'-kah'-tah).

Water Dog.-- The small spotted salamander with red (or orange) belly (Diemyctilis torosus) common in streams and pools is called Ah'-pahn'-tah. Among the First People he was a powerful chief. Every time you kill one it will rain.

B. 20. 1. R.
(11)

BALL GAME OF ~~THE~~ WOMEN

These Indians play a game of ball called Am'-tah, in which the buckskin ball, Pos'-ko (stuffed with deer hair or fine shavings from basket materials), is caught by the women in a spoon-shaped basket called Am-mut'-nah. Each woman carries a pair of these spoon-shaped paddles, one in each hand, and covers the ball with one after catching it with the other. She then runs away with the ball while the ~~men~~ men try to kick it out of

Tools used in cooking acorns. -- The 2 long sticks used to take the hot stones out of the fire and put them in the cooking basket are called Ye-ne-tah. The looped stick used to lift out the hot rocks and also to stir the acorn mush while cooking is called Sah-wi-ah. In addition to the Sah-wi-ah, a flat paddle called Tahl-lah-pah is sometimes used for stirring the mush while cooking.

Pronouns and possessives.-- The pronouns and possessives are difficult and confusing, particularly the pronoun him, which perhaps is the most difficult of all. It is rarely used without first mentioning the name of the individual referred to, and its form differs according to the distance of the person spoken of: Thus, he (him, she, or her) present is Neh'-eh or Neh'-e; while he (him, she, or her) absent is Naw'-sung.

The word for 'father' is Up'-po. 'His father' if present, is O-pwee'-sah; if absent, Naw-sung-ü-poo. The term mother is Ut'-tah, but if the mother is spoken of in her own family, it is Ut'-tah'-te.

~~TUOLUMNE MEWUK ENEMIES~~

Enemies.-- The Tuolumne Me'-wü disliked fighting and had few enemies. But the Po'-tahs, a related band living at Springfield on Mormon Creek about a mile below Columbia, were 'scrappers' and now and then made raids into the Calaveras and Amador regions to steal girls. Then there would be fighting and the Tuolumne Me'-wü in self defense had to join the Po'-tahs.

Wars with the Mono Piutes.-- The Tuolumne people were in the habit of visiting Leland Meadows in the High Sierra for the purpose of gathering (sunflower?) and other seeds and greens. While the women were thus occupied, the men would go hunting. The Mono Lake Piutes knew this and used to go there to attack them. This resulted in a sort of warfare which continued for many years.

~~The Tuelumne knew had two~~

Measures of value.-- ~~There were~~ standards of value: One,

called An'-nah, consisting of a string of small spiral coast shells a little less than 6 feet in length

(measured between tips of fingers of outstretched arms);

the other, called Loo'-ah, a string of clamshell-disk

wampum about 33 inches in length (measured from mid-

line of chest to tips of fingers of one outstretched

arm). The strings of ~~Loo'-ah~~ therefore were only half

the length of those of ~~An'-nah~~, but their value was 5

times greater. In other words, in strings of equal

length, the string of ~~Loo'-ah~~ had 10 times the value of

the string of ~~An'-nah~~. These values, converted into

equivalents in United States currency, as given by the

Indians, are:

One 6 foot string of ~~An'-nah~~, \$1.00

One 3 foot string of ~~Loo'-ah~~, \$5.00

~~Tell me by the Indian name of the coin~~

Cooking Holes or Ground Ovens.--- There are two kinds of cooking

holes in earth or ashes:

1. Called ~~Ho-pö'-ah~~. The ordinary way of cooking meat, fish, and tubers is to bury them in hot ashes. They are first wrapped in large leaves and are then buried in the hot ashes and more hot ashes put on top.

2. Called ~~O-lik'-kah~~, the ground-oven, consisting of a hole dug in the earth, the bottom lined with flat stones on which the fire is built. When the stones and earth are hot, the fire is removed. It is used for cooking greens--not for meat or fish. The greens are put in and water is sprinkled on them to make steam. They are then covered with a layer of leaves and earth and are steam-cooked.

~~and the by = fuller -~~

~~SWEAT HOUSES OF THE THOLOMNE MESTUK~~

~~Told me by William Fuller of Saulsbyville~~

These sweat houses are rather small but larger than the Individual sweat houses of many ^{California} ~~other~~ tribes--big enough to accommodate 4 or 5 people at a time. They are constructed of Bark supported on poles and ~~are~~ covered with earth. The fire is in the middle and there is no smoke hole. To avoid smoke the fire is fed with bundles of small dry twigs, mainly of manzanita brush. ~~No water is poured on hot rocks, and there is no steam.~~ ^{There are no water on} The persons taking the sweat lie down lengthwise on both sides of the fire.

~~SINEW BOWS OF THE THOLOMNE MESTUK~~

A glue made from the bulb of a small species of soaproot (Chlorogalum) called Pal-low-tah is used for fastening sinew on the backs of the sinew-backed bows.

~~(Told me by Wm. Fuller of Saulsbyville, April, 1928.)~~

Tuberculosis medicine.-- A plant, called Wen-nă'-poo-doo, about a foot in height, having a small purple flower, is a wonderful medicine for coughs, particularly in cases where part of the lung is solidified. The plant resembles the mountain pennyroyal (Monardella odoratissima) but has no odor and is smooth. A tea is made from it by steeping in the usual way; it has no bad taste and should be drunk frequently.

Marvelous cures have been reported--one under the care of a city physician who had X-ray photographs made before and after the treatment.

Eye medicine.-- Roots of Goldenrod (Se'-we-tah) make a tea of wonderful value as an eye wash. The wife of my informant had an opaque spot over the pupil of her eye which caused dimness of vision amounting almost to blindness of that eye. An oculist was consulted but was unable to improve the sight. Then an old woman of the tribe asked why she did not try the eye medicine made from roots of the Goldenrod. This was tried and the spot began to clear up and in a short time sight was completely restored. ~~Told me by Mr. Fetter. - can~~

Uses of Wormwood.-- The so-called wormwood (Artemesia

ludoviciana) is one of the standard medicines of the Tuolumne Mewuk. It has two functions--medicinal and magical. In medicine it is used both internally as a tea and externally as a wash and poultice. It is also used as a disinfectant to wash the body of the mourners after funerals--after the burning or burial of the dead. This is said to keep away the ghost spirit or devil, Soo-les'-ko,

For the same purpose, little bundles of the plant, a couple of inches in length and approximately a quarter of an inch in diameter, are strung on a string and worn around the neck of an orphan child for some time after the death of the parents. This serves to keep the ghost away and also prevents sickness.

Maple charcoal.-- Dead coals from maple (Si'-e) are rubbed on a flat stone or 'metate' and the powdered charcoal, called Hook-koo'-nah sik'-kā, is sprinkled abundantly on a leafy species of Lupine called Wah'-tuk-sah or 'wild cabbage' which is then eaten as a cure for indigestion or gas in the stomach.

For the relief of rheumatic or other chronic pains, both men and women produce counter-irritation by tattooing the skin directly over the painful spot.

~~From Patten. - Cane~~

A MEDICINE NECKLACE

In the Tuolumne region near a mining camp known as Cherokee, on August 21, 1903, I saw a Mewa Indian woman and her little girl weaving necklaces unlike any I had previously seen. They consisted of small bundles of the sage herb (Artemesia ludoviciana), each little bundle about an inch and a half long and a quarter of an inch in thickness. These little bundles were tied with thread and strung on a string about two and a half inches apart. The mother told me that her eldest daughter had died a few months previously, and that she and her remaining child were going to wear these to keep sickness away.

Among various tribes in different parts of California I have found that the sage herb was used either as a medicine or to ward off disease.

Treatment of the dead.-- Formerly, cremation was the usual if not

the only method of disposing of the dead, but at present grave

burial is the rule. The corpse is called Cham-moo'-sah; the

pyre, La-kah-tu; the ashes and burnt bones of the dead,

Wu-ka-ah; the basket in which the burnt bones are preserved,

So-tan-no. The 'funeral' or mourning ceremony at the time

of burning or burial is called Pet-ti'-yoo; the mourning

ceremony (the 'Cry') held a year or so later, Yum-me. All

the mourners are called Naw'-chet-took; those closely related,

Loo'-wah-zuk.

In cases of grave burial, the place and grave are called

Mus-si'-yah. The corpse is wrapped with the knees flexed and

the head bent forward and is buried in a sitting position.

The spirit or ghost of the dead (also spoken of as 'devil' or 'evil spirit') is called Soo'-les'-ko. When departing from

the body with the last breath of the expiring person, it is

called Hen'-nah-soos, meaning 'wind going out.' The place

where the ghosts of the dead live is called Al'-a-moo'-te. This

word is not ordinarily spoken, but is used by the speakers

in referring to the earth and the place where the ghosts of

the dead go.

A Mo'-wa burial

~~HORTUARY~~

~~Jamestown, Tuolumne Creek, Muwa~~

E. L. McLeod tells me (July 1905) that he happened to be at "Chicken Ranch Rancheria" when the old woman chief lay dead and had not yet been buried. He saw there a dozen strings of small shells from Santa Cruz which they were going to bury with her. Each of the dozen strings was from 6 to 10 yards (18-30 feet) in length.

Ghosts:

The Tuolumne Mewuk say that the living body contains a spirit called So-le-us, which after death remains in the body four days, and then departs. After it goes out it is called So-les-ko. Some of these spirits are good; some bad. Eventually they come to the ocean and cross on a long pole to the round-house for the dead, where they remain.

The fourth day after death the heart-life or ghost (So-les-ko) left the body. During these four days everyone kept quiet and the children were not permitted to run about and make a noise. On the morning of the fourth day ashes were sprinkled on the ground over the buried basket of burnt bones, or over the grave--if the person were buried. The So-les-ko on leaving the body at once went west; but they might come back in an owl or otherwise.

When the big owl hoots somebody is dying. He himself is somebody's ghost.

Freshman Munk

(2)

If 1st teeth of a child are carefully taken & put
into a softer hole the permanent teeth will come
quickly & grow strong & good.

Tushumme Mewmah

Bald Rock.

It seems at first a most curious fact that Os-sā'-le the Coyote is classed as a water animal. He is the only land animal classed on the water side. This is probably on account of his supposed ancient origin from the sea. { His relatives to Dog & Fox are classed with the other land animals.

People come from certain trees - Black oaks & sugar pines - as well as from animals. But the Tushumme Mewmah say they did not come from rocks - in which respect they differ from the northern Mewmah. People who were trees are naturally classed on the land side.

All people were once animals.

People came from the following animal:

Salmon (but no other fish)

The smallest lizard, Pe'-chiki-kah, but no others.

The water salamander Ah-pahn'-tah

The frog, Wah-tuk'-si-e, but not toad.

Yellowjacket, Me'-lang-i-u, but no other insect.

The Grizzly bear, U'-soo'-mah-te, but no other bear.

Coyote (but not fox or big wolf)

Deer (but not elk)

Gray tree squirrel (Ma-wa) but no other squirrel & no chipmunk.

Bat, Too-be'-se-se

People never came from ~~Snake, nor from~~ ^{Elk}, Coon, Mountain
Lion, Bobcat, fox, timber wolf, Skunk, Otter, Badger,
Marten, Civet (ring tail), Mole, Porcupine, Groundhog,
Ground squirrel, chipmunk, gopher, mice, rats, rabbits,
Elk, ^{snakes,} ~~lizards,~~ ^{lizards,} toad, fish (except salmon), insects (except yellowjacket)

All people were classed in 2 great categories, according
to whether ^{the animals they came from} they lived on land or in the sea. These
'sides' were called respectively the land side & the water side. In
common usage the Bluejay (Ti'-es-moo) or the Owl (Oo'-yah) stood
for the land side, and ~~Lo'-tah~~ the frog (Lo'-tah) for the
water side.

When a stranger visited a village the
first question asked him was whether he was Ti'-es-moo or Lo'-tah.
^{This is true today in Maricao also, where they ask if Os-aa'-te or Ti'-es-moo.}
A man or woman cannot marry in same side but
must always choose from opposite side. So also in
playing games.

All the children, boys & girls, take their father's totem: if he were
a gray squirrel they all are gray squirrels also.

West Point me'-wuh

meadambuh Yu'-kah-too, had bird; Indian no
like him. All time say

me-wuk ut'-tud-dah (me-wuk no good

me-wuk tuk'-tuk-ko (me-wuk stink

a long time ago Indian die ^{a small} lizard, Pe-lā-lit-te
going to make him come to life again. [lizard had
previously given man 5 fingers].

But meadambuh, Yu'-kah-too, say (as above) me-wuk
no good, me-wuk stink, throw him away.

Uta or Sceloporus Serranotus?

Pe-lā-lit-te + Suk'-kā-de are 2 lizards.

They gave me-wuk 5 fingers & have always
been good to me-wuk.

Sometimes lizard turn into me-wuk.

Akwahnee New'-wah (in Yosemite Valley)

old women still have the hole in the septum
of the nose. old Mary in Yosemite ran a straw
through hers to show me -

Aug. 1910 - cam

Nose Hole

Akwahnee New'-wah (Yosemite Valley)

old women still have the hole in the
septum of the nose -

old Mary in Yosemite ran a straw
through hers to show me -

Aug 1910 - cam

Mew'-wah dance at Yosemite Oct. 10, 1910.

The dance called Kal'-ling.ah

There were 4 men + 3 women dancers. In old days
there were about 10 each.

Normally they have a clown, called Wah-cho'-le, who
wears a tail + acts funny + mimics the dancers
+ carries a wooden (carved) bird's head in his hand
+ talks anything he likes about camp. [They had
no wah-cho'-le at this dance].

Usually at the ceremonies there was one dancer
before breakfast in the morning, one at 4 or 5 o'clock
in the afternoon, and the main one after dark
at night. The early morning dance was
called Poos'-ne.

The dance at Yosemite Oct. 10 is said to be the old old
dance of the tribe. People with children were afraid to
dance it + threw pieces of money + a corn meal in
the fire.

On the night of Oct. 10, 1910 it was broken up by rain.
C.H. ^{can}

Each Menominee village had its own
hunting ground. The Bald Rock Menominee
hunted up as far east as Cooper's, above
Strambury.

Middle Menus or Tolueme Men'-wah

(Red Rock &c)

Puberty Customs (Puberty is called I-yā'-yah)

(cc)

When a girl reached puberty & had finished her first menstruation (called I-yā'-ah - the subsequent recurrences called Se'-sā'-ah) her mother placed a small basket of ~~hot~~ water containing some herbs & hot stones between the girl's thighs & steeped the parts with this medicinal tea.

The girl was then washed all over from a large basket containing water heated with hot stones.

Then the mother & father gave a feast called I-eng'-ah to celebrate the daughter's arrival at womanhood.

(cc)

The 4th day after death the heart-liver ghost (So'-les-ko) left the body. During these 4 days everyone kept quiet & the children were not permitted to run about & make a noise. On the morning of the 4th day ashes were sprinkled on the ground over the buried basket of burnt bones, or over the grave - if the person were buried. The So'-les-ko on leaving the body at once went west; but they might come back in an owl or otherwise.

When the big soul hosts somebody is dying. He himself is somebody's ghost.

~~When a baby at home the umbilicus (called Lot'-too-boo) is buried in the ground. It is not burned.~~

~~The first teeth of a child are carefully taken & put into a gopher hole. This insures quick growth of the succeeding permanent teeth & makes them strong & good.~~

TUOLUMNE MEWUK

When a baby is born, the umbilical cord called Lot-too-boo is buried in the ground; it is not burned.

If the first teeth of a child are carefully taken and put into a gopher hole the permanent teeth will come quickly and grow strong and good.

Middle Menule - Bald Rock - Cooking acorn mush + bread (cc) (1)

A Yum'-meh (the big ceremony fast died) was held at Bald Rock Ranchia on the night of Oct. 3, 1907, followed by the Ma-lä-gum'-iph (weasting ceremony) at daylight on the morning of the 4th. It was originally intended to continue the Yum'-meh to the 2^d night but for some reason this was given up.

All day long on the 3^d + 4th the old women cooked acorn mush (Nup'-pah) + acorn bread (oo-lä'), and they made a most astonishing quantity - fully a ton, all cooked in the handsome large cooking baskets by means of hot stones.

There were 2 cooking places - one in the ranchia, the other on the bank of the creek, below. About 5 women worked at each place - & they worked hard + continuously from morning till nearly dark.

There were 3 leaches (each about 4-4½ ft in diameter) at the upper cooking place, and 2 (one 4 ft., the other 5 in diam.) at the lower.

A big fire to heat the stones was kept going all day at each cooking place - large sticks of Cordwood pine were used for fuel.

About 2 bushels of stones averaging 6-8 inches in ^{largest} diameter (+ about 4 in thick) were heated in each fire.

20 to 30 baskets were in use at each cooking place, about half of which were the large 3-red cooking bowls, holding from 1 to 2 bushels each. About half of these were of Nis-se-nan make, a few of Washo make, the rest their own manufacture.

The baskets in which the cooking was done (of which 3 or 4 were kept going at each place all the time) were set in

Cold Rock Mush cooking

(2)

depressions in the sand, lined at the upper end with wet gunny sack; at the lower end with pine needles & willow twigs & leaves, wet.

The filters (14-4½ ft. ^{each} diam) were circular depressions of coarse sand on a foundation of creek gravel (the ^{bottom} stones averaging about an inch in diam). Those at the upper end were permanent & had an under foundation of rocks a foot or more high on the downhill side - for they are on sloping ground.

The filters were lined with coarse cloth & wet, & a large quantity of freshly pounded acorn blossom of the black oak (Quercus californica), from new hardly ripe acorns, was piled on each & wetted & spread out evenly. Then a fan or mat of fir boughs (of Abies concolor douglasii) was laid on each & warm water poured on this to spread it evenly. The water was heated in a big basket ^{into which} a few hot stones had been dropped. It was warm, not hot. [Flour made from acorns of this] ~~the blue oak blossom~~ (Quercus douglasii) is leached in cold water.]

In cooking the mush, the baskets were filled about half full of the hot stones - not at first, but gradually as new stones were taken out of the fire & put in.

Small baskets full cooled in 6 to 10 minutes, but the big baskets took about half an hour each.

When the mush was thick enough & cooled enough & had begun to set (or jelly) it was dipped out ^{with} a small basket & carefully emptied in the creek (or some leaves or a coarse cloth) where it hardened in the cold water.

These loaves of bread ^(called oo-lā') so made, are exactly alike & look like a lot of turtles. They are flat on one side, convex on the other, & measure about 8x6 in diam. & 3 in thickness. In color they are pale grayish pink or pinkish gray - some cooking being grayer than others.

In this cooking at the creek, 23 loaves were made in each cooking, or 46 in all. These were left in the cold running stream for a couple of hours; then carefully lifted out & put in 2 large baskets, in which they were carried on the backs of the women, to the upper camp where all were kept together until supper time, when they were carried into the round house & placed before the guests. After the 1st cooked mush was made into oo-lā', the baskets were filled again & the mush called Nap-pah made. Close to a ton & a half all told was made in the 2 days.

While the mush was beginning to cook & ~~to be~~ still thin, it was skimmed from time to time with ^(small deep-shape) a skimmer basket - Chah'-mizyu - to remove ashes, cinders, and other foreign matter appearing on top.

Treatment of the dead. -- ^{Formerly} Cremation was the usual ^{if not the only} method of dis-

posing of the dead. The act of burning was called Wuk-ka-yah; the funeral pyre, la-kah-tu; the ashes and burnt bones of the dead, Wu-ka-ah. The basket in which the burnt bones are preserved is So-tan-no; the funeral or mourning ceremony at the time is called Pet-ti'-yooop; and the mourning ceremony held a year or two later is Yum'-mă or cry. The mourners are Naw'-chet-took. Those closely related are called Loo'-wah-zuk. In cases of grave burial the burial place and grave are called Mus-si'-yah. The corpse is wrapped with the knees flexed and the head bent forward and is buried in a sitting position. The spirit or ghost of the dead also spoken of as the devil or evil spirit is called Soo-les'-ko. When departing from the body with the last breath of the expiring person, it is called Hen'-nah-soos, meaning "wind going out." The place where the dead live is called Al-a-moo'-te. The word is not commonly mentioned but is spoken by preachers in referring to the earth and the place where the ghosts of the dead go.

✓

TUOLUMNE MEWUK

When a baby is born, the umbilical cord, called lot-too-boo, is buried in the ground; it is not burned.

But the ~~North American~~ Me'wuk (of Oleta) put it in the baby basket so it will fall out & be lost & no one know where it is.

If the first teeth of a child are carefully taken and put into a gopher hole the permanent teeth will come quickly and grow strong and good.

middle breast

at Oleta say

a Rainbow always means that a Baby is born - everybody knows that.

The Tuolumne Mewuk say that the living body contains a spirit called Uo-le-us, which after death remains in the body four days, and then departs. After it goes out it is called Soo-les-ko. Some of these spirits are good; some bad. Eventually they come to the ocean and cross on a long pole to the round-house for the dead, where they remain.

The fourth day after death the heart-life or ghost (So-les-ko) left the body. During these four days everyone kept quiet and the children were not permitted to run about and make a noise. On the morning of the fourth day ashes were sprinkled on the ground over the buried basket of burnt bones, or over the grave--if the person were buried. The So-les-ko on leaving the body at once went west; but they might come back in an owl or otherwise.

When the big owl hoots somebody is dying. He himself is somebody's ghost.

Middle or Tulemme Mewuk -

Musical Instruments.-- During the ceremonies there was singing;

drumming with the feet on a hollow log, called Too'-mah;

shaking of cocoon rattles called Suk'-ko-sah'; blowing of

bone whistles, Soo-lep'-pah; playing on a flute of elder

wood with holes on one side called Loo'-lah; and beating

of the elder music sticks called Tah-kah'-tah.

Southern Mewuk

Chowchilla Me-wuk at Wah-sam'-mah.
~~Mew-wah~~

(2)

(October 11, & 12, 1905).

~~RAYMOND~~ ~~Wah-sam'-mah~~ ^{stop station now Was-sam'-mah, its proper Indian name}
From Raymond to Ahwahnee, the Buckeye (Aesculus) is abundant

It is called Oo'-noo by the Mew'-wah Indians and is always used for the fire drill. How the fire was originally brought and put into it forms the theme of some of their most interesting myths. ~~(1911)~~

In the course of my walks in this interesting region I visited 2 Indian Rancherias--one inhabited by a single family (father, son, and son's wife), the other deserted except for the graves of the dead. The latter is Wah-sam'-mah (or Was-sam'-mah) proper and was once a large and prosperous village of the Chowchilla Mew-wuh tribe. It is on a knoll on the east side of Wassamma Creek about half a mile below the "Ahwahnee" Hotel. A large ceremonial ^{house} ~~house~~ ("round house") remains, and the old mortar holes ^{is} in a big granite rock ^{full of} close by. There are about 26 of these ~~stone mortar~~ holes (most of them deep) in a long, low, flat rock near the round house, and others in the neighborhood. ¶ The old graveyard is still used. Mr. Gillespie tells me that when the former chief died 2 or 3 years ago the Indians came and burnt the old ceremonial house and built the present one in the

~~OCTOBER 11 & 12 WASSAMMA Cont 2~~

same place. When they had a 'big time' here they killed a beef and cut it into two and hung it on a scaffold in front of the round house.

I saw the scaffold, which is still standing ~~(as my father)~~.

On ^{certain} ~~set~~ occasions the Chowchilla Indians still come here to perform certain ceremonials..

The inhabited rancheria (called Hitch-a-wet'-tah) is three miles above Wassamma (nearly north or northwest). It also is on an old site, with mortar holes in the rocks, and a good spring close at hand. Several of the beautiful Chrysolénis oaks grow here and are prized by the Indians. The present chief lives here.

From him and his sons I got the names of a lot of animals and plants and places--and other words. These I afterward checked and verified by a half-breed named Johny Gibbs (whose young wife is a Chuckchancy), who lives a couple of miles up the road and a little to one side ~~on~~ a branch road.

A noticeable feature of the Indian camps here and elsewhere in the foothills so far as visited by me this year, is the absence of children. I have seen none at all. A few years ago there were many.

OCTOBER 11, 12 ~~WASSAMIA~~ SCARCITY OF CHILDREN IN FOOTHILLS ~~Cont~~
~~3~~

The Chow-chilla Mew-wah (the southernmost division of the great Mew-wah stock or family) ranges south to Fresno River and north to or a little beyond Merced. They reach up the mountains (east) to Wawona and Yosemite, and down (westerly) to a point about five miles below Grub Gulch ⁸ or 9 miles above or east of Raymond). ~~163-164~~

l.c.

(5)

(Southern Me-wuk of SUMMIT HOUSE.)

(October 14, 1905). Took the up stage to Summit House (about 8 miles) where I got out and walked about 8 miles, and caught the down stage half way between Summit and Raymond. Crossed a high hill or ridge s e of the road and made a long circuit through the valley between it and Indian Peak and then struck out westerly-----.

On a commanding point in a valley about a mile and a half east of Summit House (saloon) and a mile south of the road, and perhaps 2 or 3 miles due south of Indian Peak is the remnant of the westernmost rancheria of the Chochilla Mew-wah. I found there (besides the grave yard) only an old woman and a little girl of 10 and a boy of 10 or 12. These are the first and only Indian children I've seen in the foothills this year. As it was nearly noon when I struck their camp I stayed and they gave me jack rabbit, beans, stewed grapes, and bread for dinner--all good.

~~113~~

Southern Mewuk of Yosemite, *center l.c.*

(1)

~~AUTUMN CEREMONY IN YOSEMITE VALLEY~~

The Autumn Ceremony:

The last ceremony I saw was on the night of October 10, 1910. The performers (dancers) consisted of four men and three women, all in costume. Both men and women wore flicker head-bands with two tufted rods sticking upward and forward, one on each side of the head. The men were naked, ^{except for} ~~with~~ breech-cloths and bead-work belts, and in their hands all but one ^{of them} carried bow and arrows and a gray fox-skin quiver. One of the men carried tufted wands.

At this ceremony there were present Chief Kelly and one or two others from Kalarow, near Mariposa, and also a few Piutes from Mono Lake.

They sang during the performance. The various motions, — the stamping on the ground with the bare feet, the bending of the bodies forward, and ^{the loud} expiratory breathing were essentially the same as those I have repeatedly observed in ceremonies of this tribe and of their relatives the Northern Mewuk.

The women, like the men, wore flicker head-dresses and head belts, but unlike the men each carried in her hands a handkerchief or a piece of cloth held by the upper corners. They swayed their bodies from side to side while singing in the usual way.

Chief Kelly made the address. The ceremony closed at ten o'clock. — ~~END~~

insert next p.

~~The Fall Ceremony at Tosemita~~

~~October 10, 1910~~

The ^{is} Dance, called Kal'-ling-ah. Normally a clown called Wah-cho'-le takes part in this ceremony. He wears a tail, acts funny, and mimics the dancers. He carries a carved wooden bird's head in his hands, and helps himself to anything he takes a fancy to about camp. In early times in connection with this ceremony there was a dance very early in the morning before eating; another at 4 or 5 o'clock in the afternoon, but the main one was always held after dark at night. The early morning dance was called Poos'-ne.

This ceremony is said to be one of the oldest held by the tribe. People with children were afraid to dance it, and threw pieces of money and acorn meal into the fire.

On the night of October 10, 1910, the ceremony was broken up by rain before it was entirely finished.

~~OHOWCHILLA AHWAHNEE MO-WAH~~

Girls puberty rite

The first menstruation is called He-hā-moo.

The girl must not eat meat or fish then, or at any subsequent menses.

Water is heated in a big toi-yu basket and the sage herb (kitch-ing) is put into it, after which the girl is bathed all over and a big basket placed over her head. An old woman of the opposite side (Land or Water) does all this and afterward receives the head basket as a present from the girl's parents.

After the first menstruation the parents give a feast called Ko-těh--the Puberty Feast.

If a menstruating woman eats fish, her husband might fish and fish and fish but can hardly ever catch one.

And on no account must she ever taste deer meat when menstruating.



Men when going to hunt deer abstained from sleeping with their wives for several days, and went to the sweat-house for complete cleansing, so the deer could not smell them.

(4) ✓

HAND-GAME SONGS ~~OF YOSEMITE INDIANS~~

The Yosemite Indians, like most northern California Indians, delight in the Hand-game, which they always play in connection with the autumn ceremonies.

In playing the Hand-game two men side by side sit facing two women, ^{who also sit} side by side, all sitting cross-legged on the ground, singing continuously. The side (men or women as the case may be) having the two sticks sing continuously ^{without ceasing} while swaying their bodies and shaking and crossing their hands until called, when they throw the sticks on the ground in plain view of all present. They then stop singing. The opponents remain ~~and~~ silent, resting, while the opposite side is ^{singing} playing.

The men sing:

Ho-wen'-nem hān'-hee'-nah

Ho-wen'-nem hān'-hee'-nah

also He'-um, hi'-um + +

The women sing:

Oo-soo'-koo' soo'-pi ah sah'-win-ne

Oo-soo'-koo' soo'-pi ah sah'-win-ne

(5)

Mythical beings:

X The Ah-wah-ne-Muwa say that Ah-ha-le, Coyote Man, stole the morning star, Too-le, and made it into the sun; also that Ah-ha-le put fire in the Oo-noo tree, where the people always go to get it when they want it.

R

~~THE Ūl-le OF YOSEMITE VALLEY~~

Ūl-le are big things like big monkeys. They have faces and bodies much like men, but very long slim legs and long slim fingers and nails. They make tracks something like a frog, only very large. They live in the rocks.

At night they come out and shout like people only sharper, and run over the mountains and valleys and across canyons, showing a light.

My informant saw the light of one gliding from near Glacier Point westerly along the edge of the cliffs of Yosemite. ~~-----~~

~~U-100-MA-1E~~

~~(Gowchilla & Alwanee)~~

Belup about bears:

Bears are not animals but a special kind of people, a good deal like us.

Bears sometimes dance. They stamp the fore feet in the dust or on the ground awhile and then stand upright and dance, holding the hands up in front, like people.

They are very smart and understand our language.

NOSE HOLE,

~~Chowchilla~~
(7)

Old women still carry the old-time hole through the septum of the nose. In speaking of this to old Mary in Yosemite in August 1910, she ran a straw through her hole to show me.

The old people say: If you die without this hole in your nose you will turn into a fish, but if your nose is perforated for the Kun-no'-wah you will go on all right.

~~CHOWCHILLA~~

Marriage:

Parents used to arrange marriages of their children when ^{yet} much too young for marriage. The parents would give presents to one another.

The parents of the boy would show respect for the girl by not looking directly at her or speaking to her; those of the girl treated the boy in the same way.

When old enough to marry, the young man gave presents to the girl and if she accepted he went to her house and slept with her and remained for at least a year. After that he could bring her back to his parents, or take her to a home of his own, or anywhere he liked.

A man must never marry a woman of same side. If he ^{belongs to} ~~is~~ Ah-hā'-le (water) side he must take ^{his} wife from Oo-hoo'-mā-te (land) side.

Even now, if a man and woman of same side marry, everybody laughs at them.

~~YOSEMITE KAL-A-PE-NA~~

Fate of an unsuccessful doctor:

When I saw Kal-a-pe-na in 1901 she was said to be about 90 years of age, and was said to be the wife of old 'Capt. John'. She did not remain in the Valley winters, but went down the river to Hites Cove for the cold season.

In the San Francisco Chronicle of September 5, 1903, it was stated that an old Piute woman from Mono Lake visiting in Yosemite Valley died during a ceremonial dance on August 27, and that Kal-a-pe-na being the Indian doctor in charge failed to save her. It was stated further that this being the third consecutive death under her charge, she was condemned to die.

(9)

(COOKING ACORN MUSH

When in Yosemite Valley the latter part of October 1910, the Indians were drying and cooking acorns of the black oak (Quercus californica). At El Portal they were doing the same thing with acorns of the canyon live oak (Q. chrysolepis).

The acorns of these two species, the black and canyon oaks, are the favorites, ~~for food~~, and when either is to be had the Indians take them in preference to those of the valley oak (Q. lobata) and the Wislizeni oak (Q. wislizeni), both of which grow plentifully at El Portal.

Both in Yosemite Valley and at El Portal the Indians were making acorn bread in the usual turtle-shaped loaves from acorn mush cooked in baskets by means of hot stones, and afterward cooled in cold running water. At both places newly gathered acorns were spread out drying in their shallow flattish baskets ~~and~~ ^{the} circular ones of their own make called Hettal, and the snow-shoe shaped ones of the Mono Piute called Wonah. Quantities also were drying on cloths and on rocks.

The old women were engaged in splitting and biting open the acorns, throwing away the shucks, and putting the acorns in baskets. At that date (October 1910) there were none of the old-time caches (Chuk-kah) at either place, but in previous years I have seen many of them at Indian rancherias in Yosemite. ~~at either place~~

Origin of the name Yosemite;

10

The original Indian name of Yosemite Valley is Ah-wah'-nee. The name Yosemite was given it at the time of its discovery^{in 1851,} by L.H. Bunnell, and is derived from the Indian name for Grizzly bear, which, in the language of the tribe inhabiting this region (the Ah-wah-ne'-che or Ah-wah'-nee-Mu'-wa), and their neighbors the Chow-chil'-la Mu'-wa) is O-soo'-ma-te or O-ham'-i-ty. In former years the Yosemite was a favorite resort of ~~the~~ Grizzlies and one was killed there by the discovering party. The historian of this lawless party, A.H. Bunnell, states that the Indians used to destroy them by lying in wait on a rock or in a tree commanding a frequented trail. When a bear had been wounded the dogs were turned loose on him and soon brought him to bay, when he was dispatched with arrows or spears. In such cases there was less danger to the hunter, whose approach was disregarded by the bear, his hams having been so bitten by the dogs that he dared not run for fear of a fresh attack.

The following slightly different pronunciations of this name have been given me by different Indians of this tribe: Oo-hoo'-ma-ty, O-ham'-i-ty, Oo-soo'-ma-te, O-so'-ma-te.

Acorn preparation:

(September 8, 1900). Near the mouth of Indian Canyon, in a rocky

place among the black oaks (Quercus californica) and in plain sight

of the majestic South ^Dome is a small camp of ^{Yosemite} ~~Digger~~ Indians. There

are only 2 or 3 lodges--wretched hovels of boards and brush--and

at the time of our visit only 2 Indians were at home--an exceedingly

odd and sickly man, and an old but hard-working ~~squaw~~ ^{woman} ~~who~~ ~~the~~

~~squaw~~ was cracking acorns. She sat or squatted on the ground with

one of the big openwork cornucopia carrying baskets which they call

che'-ka-lek (-wo'-na of the Piutes) by her side. This basket was

half full of acorns with the shells on and lay on the ground on

her left, the opening facing her left side. In front of her, with

the openings facing her, and close to the other basket was a large

deep bowl basket containing the shelled acorns. Between the ~~squaw~~ ^{woman}

and ~~her~~ ^{the} latter basket was a stone on which she cracked the acorns.

She picked out one acorn at a time ~~out~~ ^{from} of the large basket on her

left, with her left hand, stood it bottom down on the rock, and

with a small stone in her right hand struck it on the small end,

splitting the shell and usually the nut also, lengthwise. She then

~~new note~~
~~DIGGER INDIANS IN THE YOSEMITE. VOL. I, 1900 September 8.~~

tossed the nut into the basket in front of her, and took another acorn out of the che-ka-lek basket, and so on.

She had a beautifully perfect closely woven circular flat basket, called at-tell, on which to shake the powdered meats later which I had great difficulty in purchasing.

I photographed her in the act of cracking the acorns, and also photographed a pair of the curious acorn caches close by. ~~has been~~
~~[since destroyed]~~. These caches consist of large upright receptacles made of boughs of trees and woven about and attached to 4 or 5 upright poles, with a large post directly under the center to support the weight.

Each cache is ^{about} five or 6 feet high ^{to 3.5} and about 3 ~~4~~ feet in diameter and ^{which is} its bottom, ~~is~~ about 3 feet above the ground. It is made mainly of willows, lined with ^{branches of the silver} fir (Abies concolor lowaiana), ~~branches~~ ^{with} with the needles on, and ~~covered~~ ^{with} branches of the yellow pine (Pinus ponderosa) ^{which} hung from the top with the tips down to keep out the rain in winter. Some of these have other stuff put

on the top (old boards and so on) to help keep out the rain.

Near by we found a rock with 8 or 10 holes in it made by the Indians for pounding ~~up~~ the acorns with ~~a~~ stone pestles. Some of these holes are small and unfinished, but most of them are about 5 inches in diameter at the top and taper in a steep cone to a depth of 6 or 8 inches. They have been used ~~doublets~~ for generations.

From this camp we walked across a field of splendid black oaks (from which the acorns are obtained), past another small camp with 2- or 3 acorn caches, to the large camp on Yosemite Creek where we found 3 ~~squaws~~ ^{women} and several children and 3 acorn caches, which I also photographed. These ~~squaws~~ ^{women} had a number of moderately good baskets for which they wanted unreasonable prices--so I did not purchase. They had also plenty of trout and suckers drying, and their baskets contained acorn mush porridge or acorn meal in dough wads or rough rolls.

~~MU-WA~~~~Mariposa~~Southern Mu-wa of Mariposa:

On the afternoon of September 17, 1902, I visited 3 Indian camps near Mariposa. One is 1 mile up the creek (north); another $1\frac{1}{2}$ mile; the 3rd about 2 or $2\frac{1}{2}$ miles and considerably east of the creek. The first consists of a couple of houses and a tall hut (round) and contains apparently 3 families. The second comprises a small rough house in which the old mother lives, and a larger and better house inhabited by her son and his wife and 4 children. It has an orchard, garden, barn, and front yard and is enclosed in a fence. The 3rd comprises a man and wife and several children, and consists of a fairly good house and garden with peaches, &c.

They gave me the numerals and a few words. The numerals are exactly the same as those of the Bull Creek Mu-wa (~~given on top of p. 201~~) except that s was sounded like h, so that 5 was pronounced Mah-ho'-ka instead of Mas-so'-ka. I later found that Mah-ho'-ka is the regular way of pronouncing the word in the Mariposa and Chowchilla regions and south to and including the small Mu-wa camp on Fresno River near Fresno Flat.

~~[Small vocabulary omitted. See California Journal for 1902, 205-206, Sept. 17, 1902.]~~

At the upper camp they were ^{pounding} ~~hammering~~ in a stone mortar the red berries of Rhus trilobata which they say they use for a sour drink in hot weather.

They also make cider of manzanita berries, and use the Chowchilla openwork bowls (Too-poo'-lah) to filter the juice through, the basket retaining the broken berries.

They call this country Chowchilla and call themselves Chowchilla Mu-wa.

They now make few if any good coiled baskets, but have many (several dozen) Fresnos, and some made by the Middle Mu-wa of the Sonora region. The best they refused to sell at any price, but I got a set of their work baskets and a superb old Hettal made by the oldest woman long long ago. They make many straw baskets of the ribbed-trinket basket style, with string ribs, ornamented with wool or frayed red flannel or flannel and quail plumes, like some I got at Sonora only more so.

In two of the camps this afternoon the Indians were roasting the massive cones of the Digger pines. They put them in the fire long enough to burn off the thick sticky resin with which they are heavily coated. This serves a double purpose, getting rid of the sticky gum and at the same time toasting the nuts a little.

They have sacks of fresh green acorns of the black oak (Quercus californicus) which they call te-lā-ly, which they are splitting and getting ready to make into acorn mush and acorn bread. Some of the big cooling baskets now have a little acorn mush in them.

The wife of the chief of the Mariposa Mu-wa has a superb large semiglobular narrow mouthed basket, with bold design in black, made by her grandmother, who lived on Bull Creek but is now dead. The name of this basket is Toy-yon. I offered her \$30 for it, but she positively declined to sell it, because it was given her by her grandmother. It is a very choice basket and should be secured later.

They have many grass-splint baskets with vertical stitches of thread or twine, and with design in red flannel (frayed) and plumes of Valley Quail. Some are small bowls (5-8 in. in diameter), and some are small mouthed and depressed. Both forms are called Koh-tee.

MU-WA (Mariposa)

(8)

On September 18, 1902, I rode on horseback to the pine woods northeast of Mariposa. Two or three small camps of Mu-wa Indians are scattered along the hot dry overlapping strip of Upper Sonoran and Transition Zones in and beyond the basin above mentioned. They were shy at first, but soon talked freely and gave me a lot of information about their food, baskets, and basket materials. They opened bags of small flat blackish seeds they call Too-yon or pinoles and manzanita berries (Eh'-yeh) of which they make cider. They also opened and threw down on the ground for me to see, several large sacs of coils of split willow strands, and bundles of rods, for baskets. They have been most industrious and have a large stock on hand. They also took me into the bushes and showed me the kinds the rods came from, so I could make sure of the species.

In making the 3 kinds of coarse openwork baskets known as Che-kah-lah (burden basket), Cham'-ah (broad shallow scoop), and Ching'-go (deep spoon shaped scoop with handle) the rods used may be either Ceanothus integerrimus (Oh-hoo'-ne) or Ceanothus cuneatus (Pi'-wah). The split strands for twining the rods together are black oak, Quercus californicus (Te-lāy'-ly), mostly young shoots which have great strength. The rods used in the fine coiled baskets may be either syringa, Philadelphus lewisii (Pull'-le) or sour ~~squaw~~ bush, Rhus trilobata (Tum'-mah), or Ceanothus integerrimus (Oh-hoo'-ne).

The outside strands in their coiled baskets they call 'willow' of two kinds, Sak-kal (or Suk-kal) and Tap-pah-tap-pah. The former surely is a willow; the latter I believe to be the redbud (Cercis occidentalis). The black used for the design is the split root of the brake fern (Pteris aqualina) ~~la~~, which they call Lu-nah.

They had one small basket made of the Tulare marsh root ^(mariscus) ~~(gladium)~~ which they call Pa-wee-sah.

They asked me if I was hungry and offered me some beans and tomatoes and other truck, and were very kind and polite.

Today I drank some Manzanita cider (made from the berries of Arctostaphylos mariposa). It is in color and flavor like the very best apple cider, only much better. It is less sweet than new-made apple cider and is slightly more acid, and slightly paler in color, and is cooling and delicious. I saw it made. The process is very simple. The berries are merely broken or mashed a little -- not ground fine at all -- and sprinkled with water and then placed in an open work bowl-basket called too-poo-lah [sometimes the ordinary broad scoop cham-ah is used]. Then the ^{woman} ~~squaw~~, after washing her hands, sprinkles water with her hand over the crushed berries and keeps on doing this until all the good has leached out. The too-poo-la meanwhile rests on two sticks placed across the basket or other vessel which receives the delicious juice as it filters through. This juice or cider is perfectly clear -- not clouded at all. It is called E-soo-tak, and the Manzanita is A'-yeh.

These Indians now have many sacks full of newly gathered yet green acorns of the black oak which they are preparing for food. I watched two of the women crack and shuck and split the acorns. Sitting on the ground, each has 2 stones -- a rough stone 5-6 in. in diameter with a flattish pitted top, on which the acorns are stood, one at a time, point down (and held between the left thumb and finger), and a smooth globular stone 2-3 in. in diameter held in the right hand and used as a hammer to strike the upturned butt end of the acorn to split the shell. The empty halves of the shells are then dropped

on the ground and the acorn itself is split in two lengthwise with the fingers, and the halves (still green) are tossed into a large shallow openwork scoop basket called cham-ah (the a in cham sounded like ä in jam). At one camp several bushels of these split acorns were spread out on a cloth over a frame -- and some on a roof -- to dry.

The cham-ah baskets are used regularly for this purpose, and also for split peaches and figs and other fruit laid out to dry. The most usual material for the rods of the cham-ah is the smoke brush, Ceanothus cuneatus, which they call Pi-wah.

Description of baskets made by these Indians will be found under Baskets.

[~~Vocabulary omitted. See California Journal for 1902, 212-215, September 18, 1902.~~]

They have large numbers of the Fresno acorn-cooling bowls of medium and rather large size, all of which they call Oh-hah. They will not sell these as they are saving them, and collecting acorns and pinole seeds, for the great acorn feast which is to be held in the Kolorow or Bear Creek country in about two weeks. One old ^{woman} ~~man~~ who had about a dozen of these baskets, varying in size from a capacity of 2 quarts up to nearly 2 bushels, told me she hadn't half baskets enough for the Indians at the feast to eat Nä-pah-dy -- acorn mush -- out of. The same is true of some of the camps I visited near Mariposa yesterday.

[~~Vocabulary ^{here} omitted. See California Journal for 1902, 214-215, September 18, 1902.~~]

Found a ^{woman} ~~man~~ just finishing a neat coiled bowl with strong spider-web design in black fern root (lu-nah) and waited till she

finished it and bought it. She called the bowl the usual name Pul-luck-ka (or Pul-luk-ah). She showed me the materials and called the rods pul-le (syringer) and the split strands of the outside tap-pa tap-pa. She spends summers in Yosemite and ^{in winter} lives at Bear Creek.

One of the ^{women} ~~sisters~~ showed me a lot of rolls of broad willow-like split strands which she said she bought of the Mono Paiutes "to make Paiute basket".

All of these Indians impress one by their uniform kindness. They are kind to one another, to their dogs and cats (of which they have large numbers), and to their chickens. Everywhere at the Indian camps one is astonished at the tameness of the hens and chickens. They come up close and stand around so near that it is easy to put your hand on them. If one attempts to "shew" them away, they simply look at him in surprise but don't show any inclination to move on.

~~- California Journal for 1902, 208-216. Sept. 18, 1902.~~

MU WA

Chowchilla Mew-wahSouthern Mew-ah of Chowchilla:

On September 19, 1902, I left Mariposa at 7 o'clock and reached Chowchilla hill (crossed the ridge, alt. 3000 ft) about 10:30. Descended a little - say a mile - and took a poor road to the right for about a mile, where I left the team at a shack belonging to a "squaw man" who has a large batch of children and a number of hogs. Walked $1\frac{1}{2}$ miles along the north side of Chowchilla Canyon to an Indian camp and returned the same way.

My visit to the Chowchilla Indian camp, though brief, was interesting. Two families live there, both Mu-wa - they call it Mew-wa. Both men and one of the women were away gathering acorns, leaving one woman and 3 children at home. From this woman I got lunch (white bread baked in Dutch oven and made without baking powder) tortillas, and raw tomatoes), and several baskets and a small vocabulary.

She was making several baskets, none of which were finished. By this I mean that she, like many ^(other Indian women) ~~squaws~~, keeps several different kinds of baskets going at once so that if they tire of one they go on with another. One was a circular winnower (Het-al') of the usual type found among the Mu-wa Indians. I have been purchasing these for years, from Yosemite Indians and Indians as far north as Sonora and Murphys, and all told me they were made farther south, by the Mariposas or Chowchillas or Fresnos. But at Mariposa camps, where I saw many, they told me they made none but bought them from the Chowchilla and Fresno Indians. Here I found several recently made and one about $\frac{3}{4}$ done, in process of construction, so at last I have run the het-al' down and treed it.

The yellow grass foundation of which the coils of the ~~het-al~~ are made is Epicampes rigens, and is called Ho-loop.

This woman told me that she and her sister make many and sell to Indians farther north -- the ordinary ones for \$3.00 each -- which is what I paid her for one but is much less than I have paid for many purchased farther north and in Yosemite.

This same ^{woman} ~~squaw~~ and her sister have nearly finished two beautiful bowl baskets of the so-called 'Tulare' type, and made of the Tulare root (Cladium mariscus).

This Chowchilla camp is headquarters for the round deep scoop of openwork called Too-poo'-lah, used for filtering Manzanita cider, and for other purposes. I got several of different sizes. Also got a bone awl (Chudle-ah). They had 1 Fresno bowl and two Paiute bowls, one of which I got, and one deep Sonora bowl of the coarse kind.

These Indians have a board house for winter, and a large garden with corn, beans, melons, peaches &c. They live under the oaks in the edge of the chaparral some 20 rods from the house. Their beds are elevated on pole frames, and they have erected strong pole scaffolds or broad shelves about the height of my head from the ground.

They have several excellent springs.

The ^{woman} ~~squaw~~ had a vertical straight tatoo line under the middle of her chin, and apparently 2 lighter ones on right side, and a strong and long zigzag tatooed line running out from each side of the mouth.

~~[Vocabulary ^{here} omitted. See California Journal for 1902, 223-224, Sept. 19, 1902.]~~

~~--California Journal for 1902, 217-224. Sept. 19, 1902.~~

MU-WA

~~(Chowchilla Canyon)~~

(14)

In Chowchilla Canyon about $\frac{1}{2}$ mile from the fruit ranch and on the south side of the canyon (alt. 1500-1600 ft.) is an Indian camp - a single house owned by a Chowchilla Mu'-wa (pronounced by them Mā'-wah) man. His mother is living there with them. His wife is a Chuck-chancy from the Fresno River country. They had a great quantity of black oak acorns newly gathered. Several bushels of these were already split and spread out to dry, and both ~~squaws~~^{women} were busy opening acorns on my arrival. They cracked the shells by hammering between stones in the manner already described. ~~—————~~ But most of the acorn meats they left whole instead of splitting through the middle as usual. There were 4 children about, one a sucking baby.

These Indians have a lot of baskets, mostly coarse, but some good. Among them are some from Sonora, some from Mono Lake (Paiute) and 2 or 3 handsome large bowls of the Tulare root and made by Chuckchanceys. These they would not sell at any price.

They have a type of basket I have never seen except at Mariposa and Chowchilla. It is of twined weave, with a curious double-wave bottom, and a handle which may be either fixed or hinged. It is a coarse basket with simple design made by leaving on the red bark of the willow or redbud on certain strands. They call it Pum-pum-mist and Cham-my-ah.



Another new type I ~~got~~^{bought} (new here ~~but~~ I got one like it (only deeper) near Murphys) is a pocket of openwork rods. It is called Hoop-pah-lo. The one I got is a very old one with a cloth patch on the bottom.

A very small and plain and rather coarsely made coiled basket I got of the old woman also, she calls So-tan-o. It is subglobular.

They had a lot of Cham'-ah baskets of different sizes and also Too-poo'-las and Che'-ka-las and Het'-als, of their own make, and several Paiute te'-mas and one small good Paiute bowl which I bought.

A big flat rock close to the house is full of mortar holes (Saw'-sē^h) with the old time combination pestle and rubber stones (Kaw-wah-che) strewn about. Other mortar holes, single or a few in a place, may be seen in neighboring rocks. Obviously the place is one of the ancient strongholds of the Chowchilla Mē'-wa.

Both women had bone awls.

Skins of Gray foxes (Urocyon), Bobcat, and Deer hung on the house.


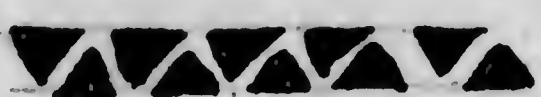
~~[Vocabulary ^{here} omitted See California Journal for 1902, 252-255, Sept. 20, 1902.]~~

In their garden were corn, beans, squash, tomatoes, &c.

The Chuck-chancy ^{woman} ~~squaw~~ gave me a few words in her language.

~~(See California Journal for 1902, 233. Sept. 20, 1902.)~~

On September 21, 1902, I got up early and walked a mile and a half (3 for round trip) to a small Indian camp near Fresno Creek. The Indians (man and wife and 3 children and an old woman) call themselves 'Fresno' Indians, but in reply to my questions said they were Mew-wah. Their numerals and words are identical with those of the Chowchilla and Mariposa Mu-wa. They have a lot of ordinary baskets, such as I have previously described and got, but no fine ones.

They gave me the meaning of two very common designs on baskets made in this region. The horizontal simple zigzag going part way (or all the way ?) round a big bowl basket  represents a water snake. The common horizontal band made up of two series of triangles, the points of the upper and lower alternating, thus  means king snake.

~~California Journal for 1902, 235. Sept. 21, 1902.~~

Southern Mu-wah of Bull Creek

~~W-14~~

~~Bull Creek Mu-wah of~~
~~W-14~~

~~S. A. A. A.~~
(17)

On September 16, 1902, I visited 3 camps of Mu-wa Indians at Bull Creek. One camp consists of the house and garden (corn, squashes, beans, &c) of the Austin family, and is on Bull Creek about a mile below the settlement and has no road leading to it. The family consists of Austin, his full blood wife, and 4 children (2 girls and 2 boys). The wife has her chin tattooed vertically; the oldest daughter has hers marked (not tattooed) vertically, and has also lines leading away from the corners of her mouth. This family is not in the habit of visiting Yosemite. All of the others spend part of the summer there. The other camps are a short mile above the settlement -- one (Capt. Paul's) on a little hill; the other (Pete Hiliard's) on the flat nearby, among the Ponderosa pines.

At these latter camps I was interested to see that with the single exception of a very very old ^{woman} ~~squaw~~ named Callomena (Capt. Paul's sister) I know the whole outfit, having met them in previous years in Yosemite Valley. In fact, Capt. Paul and Pete's family only just came down from the valley (last week). Living with Pete and his wife and children is a small slender youngish ^{woman} ~~squaw~~ whom I saw in the valley last year. She is the wife of Indian Brown, and has a young baby.

Capt. Paul is now an old man, but still fine looking. His daughter Julian, whom also I knew in the Valley, is here with him. Fat Nancy, whom I have known in Yosemite several years, lives here also, but is now in the Valley. She will come out before long. These people tell me that all of the Yosemite Indians come out and down the river to winter. Besides these who winter on Bull Creek, the others winter at Hites Cove or on the Merced below Big Meadows.


Yosemite Mary winters at Hite Cove. Pete tells me that the very old ^{woman} ~~squaw~~ from the camp below Indian Canyon (whom I have known several years) died last winter or spring. (18)

Pete tells me that the word Mu-wa, which we use as a tribal name, is really not so, but in their language simply means Indian - any Indian. We use it in a general sense for all Indians who use the word for Indian. He says they have no tribal name for themselves.

He says A-wah'-nee is their old name for Yosemite Valley, and applies to the place, not the Indians. That is, it is not the name of a tribe or even a clan, though it may be used geographically as Awahnee Muwa, meaning Yosemite Indians.

The language of these Indians is essentially that of the Sonora Mu-wa, although many words differ -- some, even among the numerals. ~~A few examples of this difference will be found on comparing the following words, which I got today from Pete's wife, with corresponding words used by the Sonora Mu-wa as recorded in Vol. II, pp. 162-165 of this Journal.~~

~~[Vocabulary ^{here} omitted. See California Journal for 1902, 201-202, Sept. 16, 1902.]~~

The place (locality) where old Capt. Paul lives they call So-pen-che; hence many Indians call Paul So-pen'-che. (So-pen'-che is the name of Mountain Mahogany, Cercocarpus.) Pete used this as an illustration of the fact that in his tribe men are often named after the places where they live. So-pen'-che means Mountain Mahogany. A new igloo shaped hut has been built at Paul's camp. 

and
CHOWCHILLA-AHWAHNEE MU-WAH

The first menstruation is called He-hā-moo.

The girl must not eat meat or fish then, or at any subsequent menses.

Water is heated in a big toi-yu basket and the sage herb (kitch-ing) is put into it, after which the girl is bathed all over and a big basket placed over her head. An old woman of the opposite side (Land or Water) does all this and afterward receives the head basket as a present from the girl's parents.

After the first menstruation the parents give a feast called Ko-tēh--the Puberty Feast.

If a menstruating woman eats fish, her husband might fish and fish and fish but can hardly ever catch one.

And on no account must she ever taste deer meat when menstruating.

Men when going to hunt deer abstained from sleeping with their wives for several days, and went to the sweat-house for complete cleansing, so the deer could not smell them.

TO COOK BUCKEYE NUTS

The Southern Muwa prepare and cook the nuts of the Buckeye (Oo-noo) in the following manner:

The nuts are first baked in a cooking hole in the ground with hot stones for about two hours. They are then shucked and mashed with the end of a big stick or club as we mash potatoes, after which they are put in a leach similar to the acorn leach, where cold water is poured over them during an entire day from morning until evening. The flour or meal, which is white, is then ready to eat.

MISCELLANEOUS NOTES ON THE ME'-WŪ OR SOUTHERN ME'-WUK

(Information from A. J. Hogan)

Ceremonial Houses.-- The old-time roundhouses, called Hang'-e, were made of slabs of bark set up vertically and were not so large as the more modern structures. Hogan thinks that in the old days the diameter rarely exceeded 35 or 40 feet--usually less. Some of the modern ones are 50 or even 60 feet in diameter. The large one at Was-sam'-ma accommodates at least 200 people. When the big ceremonies are held, a great many people are invited, not only from their own tribe but also from the Chuk-chan-sy and "Mono."

Sweat Houses.-- The sweat houses of the Chowchilla Me'-wŭ, called , were 10 or 12 feet in diameter. They were circular and the fire was in the center. The fuel consisted of small dry sticks. There was a very small smoke hole. The doorway was small and low and was closed after each person entered. Several persons sweated at the same time, lying flat on the ground. After sweating sufficiently, they would plunge into a nearby pond or stream and then return immediately to the sweat house where they would lie quietly until the fire burned out and the sweat house cooled to near the temperature of the outside air. They did this in order not to catch cold.

Acorn Caches.-- The acorn caches, called Chuk'-kah, were vertical cylinders about 3 feet in diameter by 6 or 8 feet in height. They were placed on scaffolds erected for the purpose. These scaffolds were usually 8 or 10 feet high and at least 6 feet in width by 10 in length. Several of the caches or Chuk'-kahs were placed in a row on each scaffold.

Mourners.-- At the burning of a husband, father, or other near relative it was customary for the women in olden times to burn off the hair, as at that time they had no shears or knives with which it could be cut off. The hair was always buried, never burned, and never left where it could be seen or where birds could get it for their nests.

Birth Customs.-- The placenta (afterbirth) was always buried by an old woman, usually the woman who attended the mother when the baby was born. When the cord came off, it also was buried, never burned.

Between Fresno Crossing and Grub Gulch was a large rancheria and an old burying ground.

An old chief or sub-chief named Bull Head died at Cold Spring (How-wi'-ne) and was burned there.

An Indian known as Francisco, who spent his latter years in Yosemite Valley (where he drove a team for the hotel company) came originally from the Mariposita rancheria on the edge of the plains.

Chinuchilla - Ahwahner mu-mah

First menstruation He-hä'-moo

Must not eat meat or fish
then or at any subsequent menses.

After 1st mens. parents give feast
called Ko-tëh' - Liberty Feast.

Heat water in big Toi-yu basket & put
in sage herb (Kitch'-ing) & bathe girl
well all over & put a big basket
over her head. An old woman of
opposite (Land or water) side does all this
and afterward receives the head basket as
a present from the girl's parents.

Chonchilla-Ahmanu Maunah

Parents used to arrange marriage of their children when yet much too young for marriage. ^{(must always be of opposite side (but not))} The parents would give presents to one another. ~~always~~

The parents of the boy would show respect for the girl by not looking directly at her or speaking to her; those of the girl treated the boy in the same way.

When old enough to marry, the young man gave presents to the girl & if she accepted he went to her house & slept with her & remained for at least a year. After that he could bring her back to his parents, or take her to a home of his own, or anywhere he liked.

Men when going to hunt deer abstained from sleeping with their wives for several days & went to the hunter's house for complete cleansing, so that deer could not smell them.

Chumilla - Ahwahua Muma

If a menstruating woman at
fish, her husband might fish &
fish & fish but could hardly
ever catch one.

And on no account must
she ever taste deer meat when
menstruating.

A man must never marry a woman
of same side. If he is Ah-hā-lē^(male)
side he must take wife from oo-hoo-mā-te
(land) side.

Even now, if a man & woman of
same side marry, everybody laughs at
them.

The Southern or Chamchille Mam'wah
told me they did ~~not~~ know anything about
smoking until the Pinthe showed them
wild tobacco & taught them how to
use it -

MEWAN RANCHERIAS

Carded

A.S.Taylor in his 'Indianology of California', published in the Calif. Farmer, 1860-1863, gives the following notes on Mewan rancherias:

"From the records of the old Padres, it appears that the Indian name of the site. . . . of the town of Stockton [was] Yachicumnes or Yachchumnes."-- A.S.Taylor, Calif. Farmer, Vol. 12, No. 3, Feb.22,1860.

". . . as stated by Gen. Sutter. . between the American (plain and hills) and the Mokalumne roamed the Walacumnies, Cosumnies, Solumnees, Mokelumnees, Suraminis, Yosumnis, Lacomnis, Kis Kies and Omochumnies. South of these were the Yachachumnes (of Calaveras bottom) and the Tuolumnes." -- A.S.Taylor, Calif. Farmer, Vol. 13, No. 16, June 8, 1860.

"the 'Yachimese', the tribe that originally lived at Stockton."-- A.S.Taylor, Calif. Farmer, Dec. 7, 1860.

Yosent mu-mah

1910

Hang'-e has 4 posts & doorway
& it covered with earth.



The 4 posts called Cho-něh

The doorway .. O-koo'-yah

The smoke hole .. Kah'-po

The space for snakes, outside the 4 posts, Et-cham-mut-tũ chah-ning

The Drum - Too'-mah

.. Roof - Hah-mā'-ah.

used to burn Bear skins on a pole outside of round house.

mourners with fitch in hair on face U-net'-tă-mě = "mourning hard"
To blacken face with fitch & charcoal Ů-kí-yen'-ne.

Chief in charge of cry -- Hí-ah'-po ?

The mourners -- Ů-hook'-mā-mah'-te

The wash ceremony (following the cry) - Up-pah-nũ-koo'-měh

The mourners after being washed - Mo-lok'-kah-ne'-mah'-te.

Head Dancer called Ho-pah'-bě

Sucking blood & sickness out by ♂ & ♀ doctors
called The cutter called Sah'-te.

Southern Me'wak = MeW'-wah

Roundhouse + Ceremonials

1900. not collected near.

Mewuk : Bald Rock

80/18

c

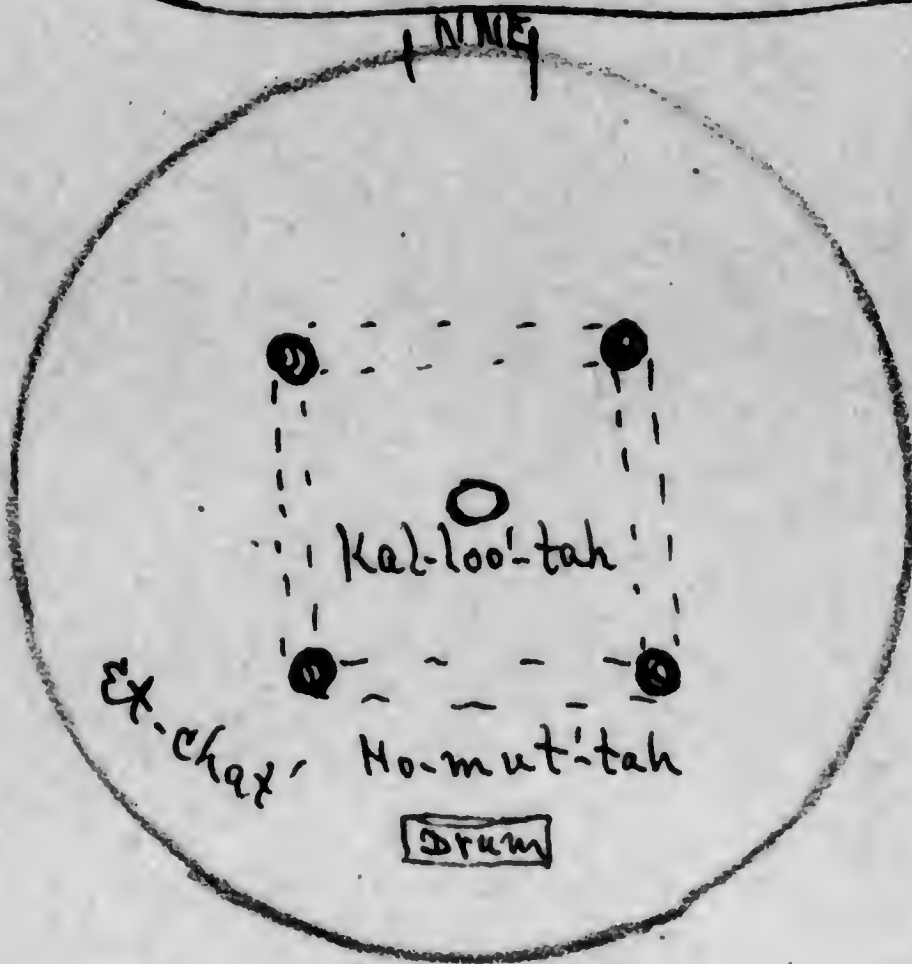
Middle me-wuk

Outer circle or face. Et. chat'

at Bald Rock

Inner space Kal-loo'-tah (or Kal-loo'-lah (wh?))

The post Chaw'-num-mā (a Chaw'-noo-meh)



The doorway (facing N) is:

The entrance is - - -

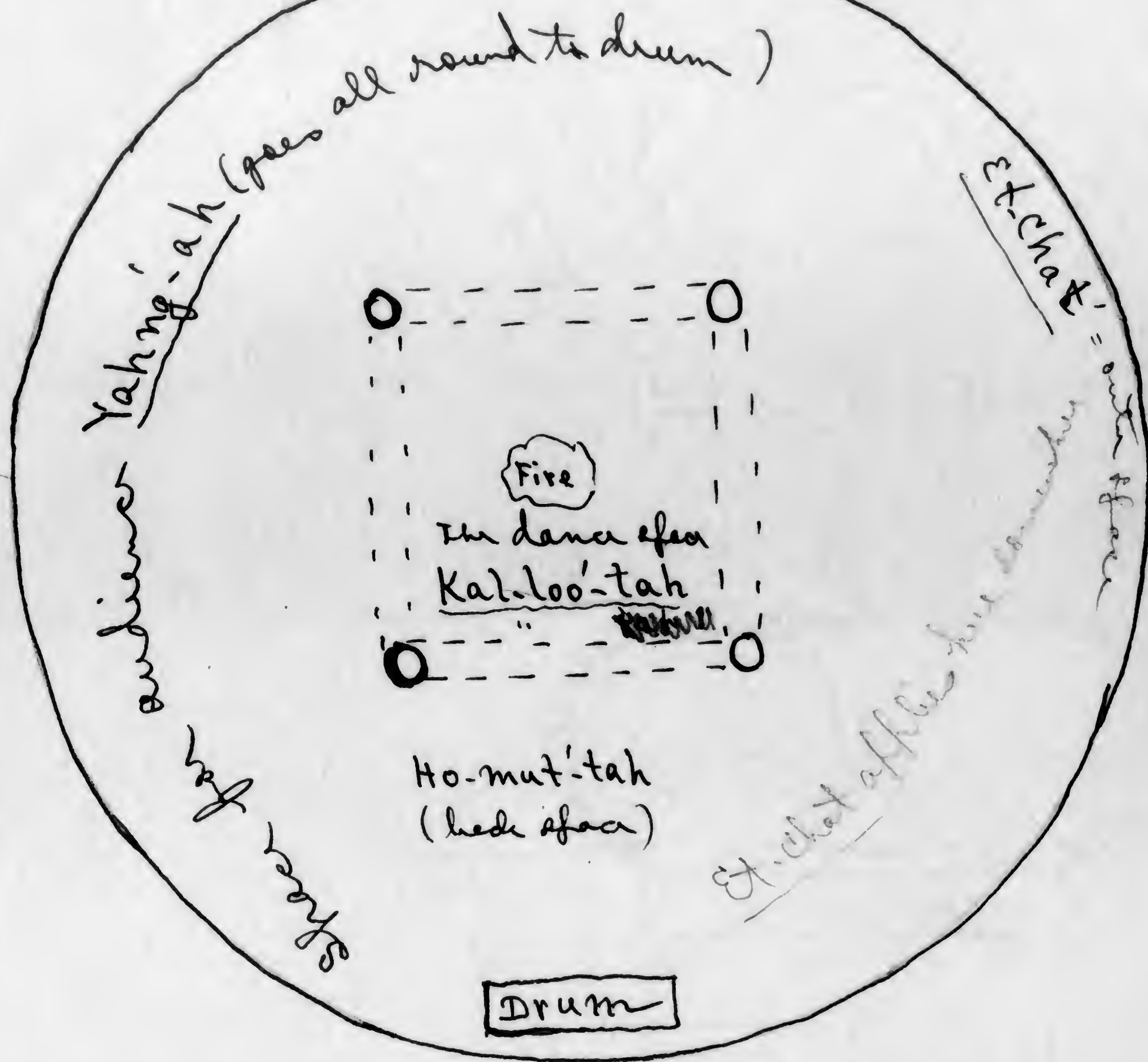
The roof is - - -

The drum is - - -

Middle Mewuk

North

Bald Rock



The 4 posts, Chaw'-noo-měh (or Chaw'-num-mā)

The top timbers, Wek-ke'-lah (resting on the 4 posts)

There are 17 roof poles,

The smoke hole is in the middle of the roof, over the fire.

The old ceremonial house (earth covered) was Hang'-e

The modern one of split slabs & shales is Sal'-lah.

Smoke hole

N. doorway

Drum

Roof

MIDDLE MEWUK--Bald Rock

COOKING ACORN MUSH & BREAD FOR THE YUM-MĚH CEREMONY

A Yum-měh (the cry ceremony for the dead) was held at Bald Rock Rancheria on the night of October 3, 1907, followed by the Mo-lă-gum-sip (washing ceremony) at daylight on the morning of the 4th. It was originally intended to continue the Yum-mě the second night but for some reason this was given up.

All day long on the 3d and 4th the old women cooked acorn mush (Nup-pah) and acorn bread (Oo-lă), and they made a most astonishing quantity--fully a ton, all cooked in the handsome large cooking baskets by means of hot stones.

There were two cooking places--one in the rancheria, the other on the bank of the creek, below. About five women worked at each place--and they worked hard and continuously from morning till nearly dark.

There were three leaches (each about 4-4½ feet in diameter) at the upper cooking place, and two (one 4 feet, the other 5, in diameter) at the lower.

At each cooking place a big fire to heat the stones was kept agoing all day--large sticks of Ponderosa pine were used for fuel. About two bushels of stones averaging 6-8 inches in length and about 4 inches in thickness were heated in each fire.

Twenty to thirty baskets were in use at each cooking place, about half of which were the large 3-red cooking bowls, holding from one to two bushels each. About half of these were of Nis-se-nan make, a few of Washoo make, the rest their own manufacture.

The baskets in which the cooking was done (of which 3 or 4 were kept agoing at each place all the time) were set in depressions in ^{wet} the sand, lined at the upper camp with gunnysack; at the lower camp with pine needles and willow twigs and leaves, wet.

The filters (each 4-4½ feet in diameter) were circular depressions of coarse sand on a foundation of creek gravel

(the bottom stones averaging about an inch in diameter).

Those at the upper camp were permanent and had an under foundation of rocks a foot or more high on the downhill side-- for they are on sloping ground.

The filters were lined with coarse cloth and wet, and a large quantity of freshly pounded acorn flour of the black oak (Quercus californica), from new hardly ripe acorns, was piled on each and wetted and spread out evenly. Then a fan or mat of fir boughs (of Abies concolor lowiana) was laid on each and warm water poured on this to spread it evenly. The water was heated in a big basket into which a few hot stones had been dropped. It was warm, not hot. [Flour made from acorns of the blue oak (Quercus douglasii) is leached in cold water.]

In cooking the mush, the baskets were filled about half full of the hot stones--not at first, but gradually as new stones were taken out of the fire and put in.

Small baskets full cooked in 6 to 10 minutes, but the big baskets took about half an hour each.

When the mush was thick enough and cooked enough and had begun to set (or jelly) it was dipped out with a small basket and carefully emptied in the creek (on some leaves or a coarse cloth) where it hardened in the cold water. These loaves of bread called Oo-lā'se made, are exactly alike and look like a lot of turtles. They are flat on one side, convex on the other, and measure about 8x6 inches in diameter and 3 inches in thickness. In color they are pale grayish pink or pinkish gray--some cookings being grayer than others.

In two cookings at the creek, 23 loaves were made in each cooking, or 46 in all. These were left in the cold running stream for a couple of hours; then carefully lifted out and put in two large baskets, in which they were carried on the backs of the women, to the upper camp where

all were kept together until supper time, when they were carried into the round-house and placed before the guests. After the first cooked mush was made into Oo-lā', the baskets were filled again and the mush called Nup-pah made. Close to a ton and a half all told was made in the two days.

While the mush was beginning to cook and still thin, it was skimmed from time to time with a small scoop-shape skimmer basket--Chah-mi-yu--to remove ashes, cinders, and other foreign matter appearing on top.

BALD ROCK.

MEWAH.

Oct. 3&4, 1907.

Watched two groups of old women cooking acorn mush and bread for the Yum'-meh or mourning ceremony.

One group cooked by the creek ~~and~~ consisting of 5 old and middle-aged women ~~at the bottom of the hill; the other at the rancheria.~~

They had a big fire of ponderosa pine wood to heat the rocks. There was a good stack of rocks, 5-8 inches in average diameter.

Six big cooking baskets were used.

Each cooking for bread resulted in 23 loaves of Oo-lā'. I watched two cookings here, making 46 loaves.

Besides, they cooked a great quantity of the mush--Nup'-pah--which they carried to the ceremonial house in the big baskets in which it was cooked, setting each in a pack basket--Che'-kah-lah--which was carried on the back after having been lifted in place by the other women.

A spoon-shape ^{wooden} paddle ^{is} used to stir hot stones in basket when cooking acorn mush, and to lift the hot stones out--never to put them in. Two long sticks are used to lift the hot stones from the fire and drop them into the cooking basket.

The stones taken out of the cooking basket are coated with

acorn mush, which is washed ~~off~~ by dropping them in a second basket before they are tossed out on the ground by the fire--or again into the fire.

The water in the second basket is thus more and more thickened. It is saved and poured into the big cooking basket to dilute the mush.

The residual acorn meal (coarse) after sifting is cooked in a one-rod basket and makes a coarse granular mush called Mas-soo'-tah.

Mewko (Sacramento and San Joaquin Valleys)

Mewuk

new-ko

Mokatumne

Mokozzumne

Muk-kel'-^{= mus-se}me-ze - Val. tribe N of Jenny Lind. mid merrish
wiz-ze

Kō'ne Don lo

Kō'ne all Nissun Tam'-moo-lā
m.c. murray - Colfax

Kos-soo'-mah-te - Mariposa cr. 1/2 m below Mariposa (merrish)

Pe-loo'-ne - Mariposa cr. lower timber (merrish)

Ah-pahk'-tahk-kan oo'-lah - Rehe west of Kolorado cr.

Ojihā Reind near Salt (Kelsey). O-che-hāf = { O-chā'-hak ^{talk Kani's name - me}
[m. Kozemne
Salt below

Muk-kel'-ko choo'-lah ^{Toot-tet-lah} (Lockford place)
at Don + Lockford

Mewuk file

MEWUK INDIANS

Thompson & West, in a History of Sacramento County, Calif., published in 1880, state concerning the Mewuk Indians of California:

The Meewocs were the largest nation, or group, in California, both in numbers and extent of country. Their territory extended from the snow line of the Sierra Nevada to the San Joaquin, and from Cosumnes to Fresno. Feather Island, in the San Joaquin River, contains the ruins of a town which was constructed in military style, and the bottom-lands along the Tuolumne and Merced rivers abound with the remains of their villages. The language over the whole extent of country, from Yosemite to the San Joaquin, was homogeneous; there were several dialects, but the root of the language was common to all. The Meewocs were the largest, and morally and socially the lowest nation. Both sexes formerly went naked, lived together indiscriminately, and ate every abominable creature, animal, reptile, and insect. They believed in wood-spirits and water-spirits, and in other fetiches which inhabited owls. Soul and body were supposed to be annihilated by death; the dead were never to be mentioned more, and all their property was destroyed, so as to utterly obliterate their recollection. Physically, the people were weak, with very small heads, which were flattened by the manner of nursing in infancy. They had little or no conception of modesty, and were unspeakably obscene in their traditions and legends. The mother sold the bride; when twins were born, one was destroyed; there were both male and female doctors and sorcerers, and an occasional prophet, who made a sort of lecturing tour every year through the several villages of the tribe.

"There was a time fixed for the annual mourning ~~ex~~ for the dead. In cases of persons of distinction, several villages united, usually in the evening, when the Indians sat in a circle, and with loud wailing, tearing of hair, and other signs of inconsolable grief gave vent to their feelings. The women ran through the woods, crying aloud, and praying the dead to come back. Sometimes a squaw would perform the death-dance for three or four hours, while the others locked arms and walked in a circle chanting the death-song. When the mourning was over they scoured off the pitch and engaged in a sensual debauch. Incremation was general, but not universal, and the oldest surviving brother was expected to marry the widow."

Thompson & West, History of Scaramento County, Calif., pp 25, 1880.

meewko tribes

Forner in his article on the meewocs (Oxnard Monthly, X, 322-333, April 1873) states that "even Feather Island, in the San Joaquin, contains the ruins of a village, constructed in their peculiar military style, consisting of many scores of dwellings. The fertile bottom-lands along the lower Stanislaus, Tulehumb, and Merced, especially, are said to have been most thickly studded with villages; averaging each over 25, between the San Joaquin and the foothills." (323)

Tribes & subtribes in Mokelumne language (Casus olim)
Lan'-nah-wis'-tah

• A'-cham'-mitch = South People

• Hil'-poom'-ne. Lower Sacramento River on east side [a little below mouth American River].
Language nearly same as Mo-koz'-zum-me but with larger vocabulary & people
smarter - smartest of all Indians.

• Chil'-lum'-ne. Calaveras River. North to halfway between Calaveras and
Mokelumne Rivers; east to Linden or little further; west to the San Joaquin
tules. Took in Stockton. Language close to Tulelume.

• Tuolumne. On lower Tulelume & Stanislaus Rivers & intervening territory & west to Joaquin River.

• Mokal'-lum'-ne. Big rancheria on Mokelumne River bottom about 1 1/4 miles
west of Lockford. Territory extended down the river past Lodi and
Woodbridge to the tules. Claimed only narrow strip along river.

• Mo-koz'-zum-me. On the lower (Mokos'zumme (or cozummes) River & between
the Mokoz'zumme & Sacramento Rivers, from Walnut Grove north to
Elk Grove or farther. A large & powerful tribe. Ranged a little
south of Mokoz'zumme River also.

• La'-lum'-ne. Name of rancheria on Mokelumne River bottom near Clemente (a little
below present bridge). Essentially same as Mokelumne tribe or subtribe.

Sanchez left San Jose Nov 20, 1826, dined at Las Positas
[in Livermore Valley], and reached the [West] channel of the San Joaquin
River at eleven the same evening. The next day he crossed the
river, ~~at~~ waited till 5 PM, & at eleven PM arrived at the river of

Yachicumpe. - Here he lay in ambush till 5 the next eve when
a shot made him get to the river San Francisco, near

the rancheria of the Cochimenes. The next day (Nov 23) the
village was burned & 41 Indians men, women, & children - were
killed. - Journal of Don José Antonio Sanchez, ~~published Monthly~~

Beechey's Narrative of Voyage of the Blossom, 8^o vol II,
27-31, London 1831.

Merula

1849-

descent of Lacianthe from ~~Sept 1849~~
the late summer of 1849

Letter Feb to Larrison Bay, two small
encampment of Indians, "but they had
nothing to trade, and appeared to be living
in a state of great squalor" - Vol. II, 55, 1851

Fremont sells it

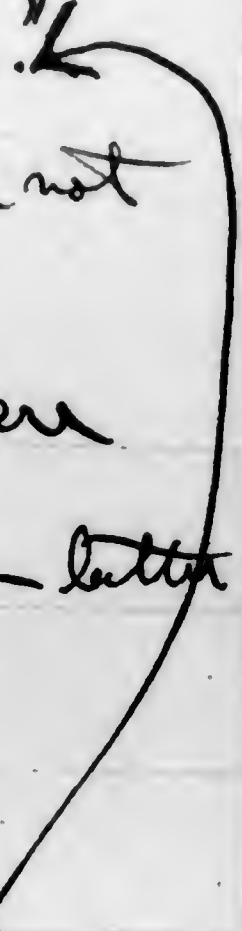
Towalume

at the point where Fremont crossed
the 'To-wal-um-ne' river in Dec. 1847 is a
broad alluvial bottomland, "open-wooded with
large white oaks." see the pond on Indian village

Cocconino }
Potsencies } bet. Tolumme head - Co. Hist.

Mo-kel'-um-ne
To-w'-al-lum'-ne

About the middle of December
1847 Fremont, who was
travelling southward along the
east side of the San Joaquin Valley
crossed the 'To-wal-um-ne'' river
and fought the Indians from
a village on its bank. "About
their huts were the usual acorn
cribs, containing each some 20
or 30 bushels. We found here
excellent pears, & broad bottoms
of alluvial land, often wooded with
large white oaks". - Fremont,
Geographical Memoir, 13, 1849.

Kraeber speaks of "detached branch of the Yokuts
known as Chulamni or Cholorone, who
inhabited the region about Stockton." 
~~But~~ the Chillumne of Stockton region were not
Yokuts but Mew'ko.
'Menofe' tribes given by Kraeber in valley are
Mokulumni, Makocumini, & Ochekhamni - latter
of unknown habitat.

Univ. of Calif. Pub. Am. Archaeology & Ethnology, vol.
II, no. 5, p. 311, 1907. The exact quotation
is in another place, but p. 311 has a similar
statement.

Yatchichumne probably belong to Mewko subfamily (Mewan stock)

The ^{ok} name Yachichumne on Bancroft's Map (Vol. 1 facing p. 322) is in
the ^{ok} Dieble region & opposite midway bet Calaveras & Stanislaus rivers.
In text (p. 450) he says Yach^{ok}ichumne lived west of Mokelumne, &
refers to a "Mok. Map." ^{(see also p. 452).} Also, Taylor, Calif. Farmer - ~~Stockton~~ to Mt. Diablo.

The Knight's Ferry Indians (on Stanislaus
River) talked a different language from
the Me'-wuk (so the Mewuk tell me) and
ancestors were ^{the} Tuolumne tribe, ^(Mewko) wh I previously
had as extending up within 2 or 3 miles of
Knight's Ferry.

Mosqueimman family

"adopted from Mosquelumme,
a corruption of the Minoak
Wakalumitok, the name
of a river in Calaveras
Co., Cal." - Handbook,
941, 1907. (article signed
HWA + A.L.K.)

This is utter nonsense.
The word is derived from
the Mokalumme tribe.

Hul'-luk mi-yun'-ko

Oliadee, Os-so-so'-li

• N. Tah-lah-wit

Mokalumme

EXTERMINATION OF "BRANCIFORTE" TRIBE BY YACHICUMNES

A. Pinart obtained the following story of the extermination of the "Branciforte" tribe by the Yachicumnes from a survivor of the "Branciforte" in 1873:

"A Legend of the Branciforte"

Justiniano in his early manhood was just a warrior. Long before the padre settled here with ^[blurred, cannot read] there was a great battle fought on the brow of the terraced hill just east of the old church building n. and d. of the orchard. In the conflict nearly the whole tribe afterwards known as Branciforte, were killed by another tribe called Yachicumnes. The latter settled in the valley at French Camp, and around the estuaries of the bay and river which are found at Stockton. The Yachicumnes warrior was of larger size, greater strength, and much longer bows with poisoned arrows, while the Branciforte and Aptos, who living mostly on fish and shell fish afforded by the sea, were not athletic nor accustomed to the chase. At this time a tribe of great wealth lived near San Jose; where the Santa Clara Mission was established their chief lived. They gained their wealth by exchanging red paint (cinnabar) procured at the Alameda mine, for furs and skins, dried meat of deer, antelope or with the Tulare and Yachicumnes as well as fish and shells from the Branciforte and Aptos. Their warpaint was worth more than any other article except the brilliant abalone ornaments and other articles and as money by the Indians in their trading excursions. Ornaments for the ear and nose, worn as wampum around the neck were common among the Indians and were considered

of more value than silver or gold. They were eagerly sought by all the tribes inland and adjacent to the coast. Hence the war of extermination commenced, first by the Yachicumnes against the tribes in San Jose Valley to secure the red paint mine. After the battle near where the old mission now stands, Justiniano, with two others, the only survivors joined the Aptos tribe and there lived until called back to Santa Cruz on the establishment of the Mission. Most of the early converts or neophytes of this mission were from the tribe known as Aptos and a few from up the coast at Laguna Creek. Of the battle there is no doubt. The fatal results are a matter of history. Justiniano Roxas, baptized at the Mission of Santa Cruz in 1792(4 of March) when about 40 years of age, was still alive in 1873, aged 121 years. He was natural of Vyp -- or given as such.

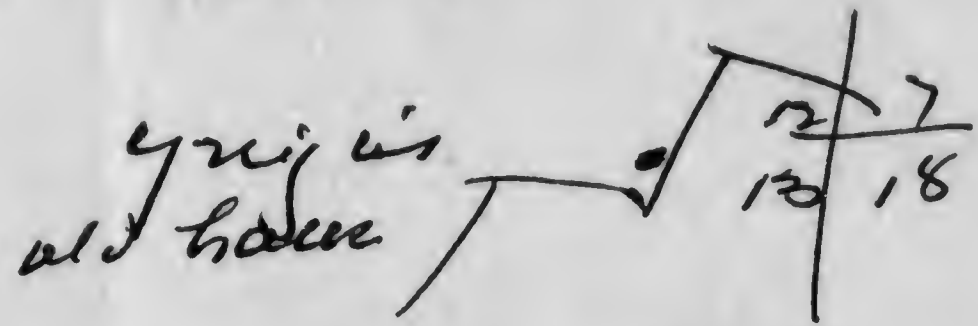
A. Pinart, Legend of the Branciforte, obtained from the Indian Justiniano Roxas, at Santa Cruz in 1873, MS, Bancroft Library (at end of Pinart's copy of Santa Cruz Mission Books No. 30058).

U.S. Land Office plat - Sac.

Rancheria

144 - Fortuna D. L. Bongo, May. 1857 - Maryke

grain
old house



T6S-R11W. Sec. 13

Sac. Vaelt - Sp. Record

II - Sacicelo - May 1862 - W.H. McKee

44 Standard line north



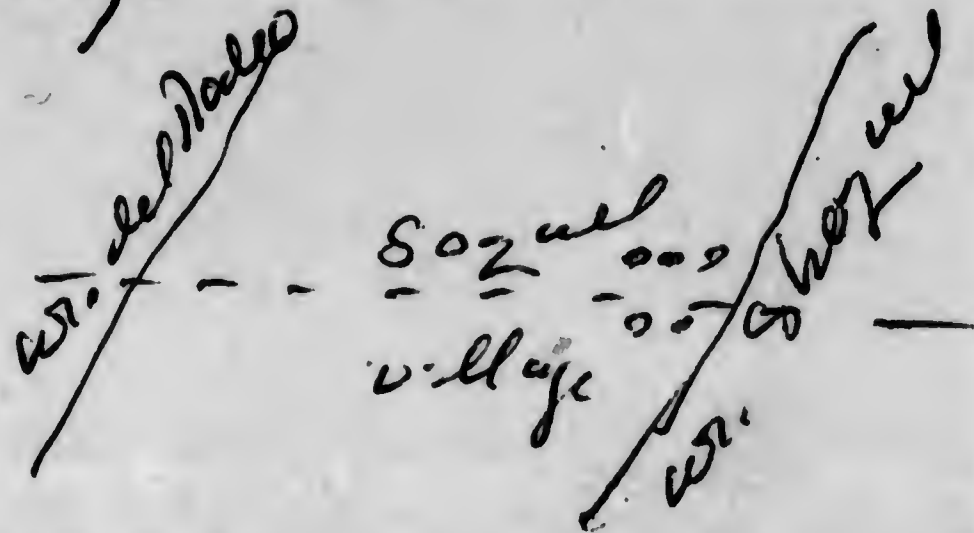
old Indian rancheria

IV. - Home McKee Ind. Reserve, Sept. 1857

Moody Inds
22

T4N-R6W Sec. 34

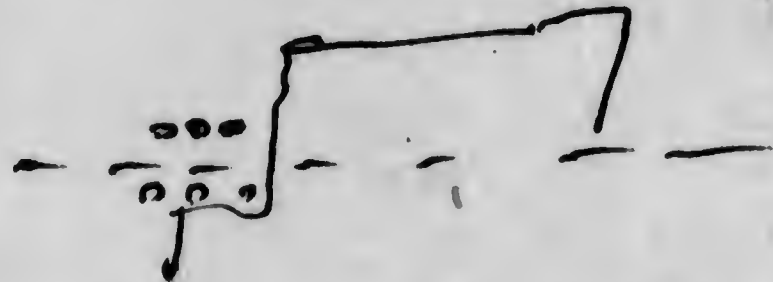
- Arroyo del Rodeo - May/Dec. 1858



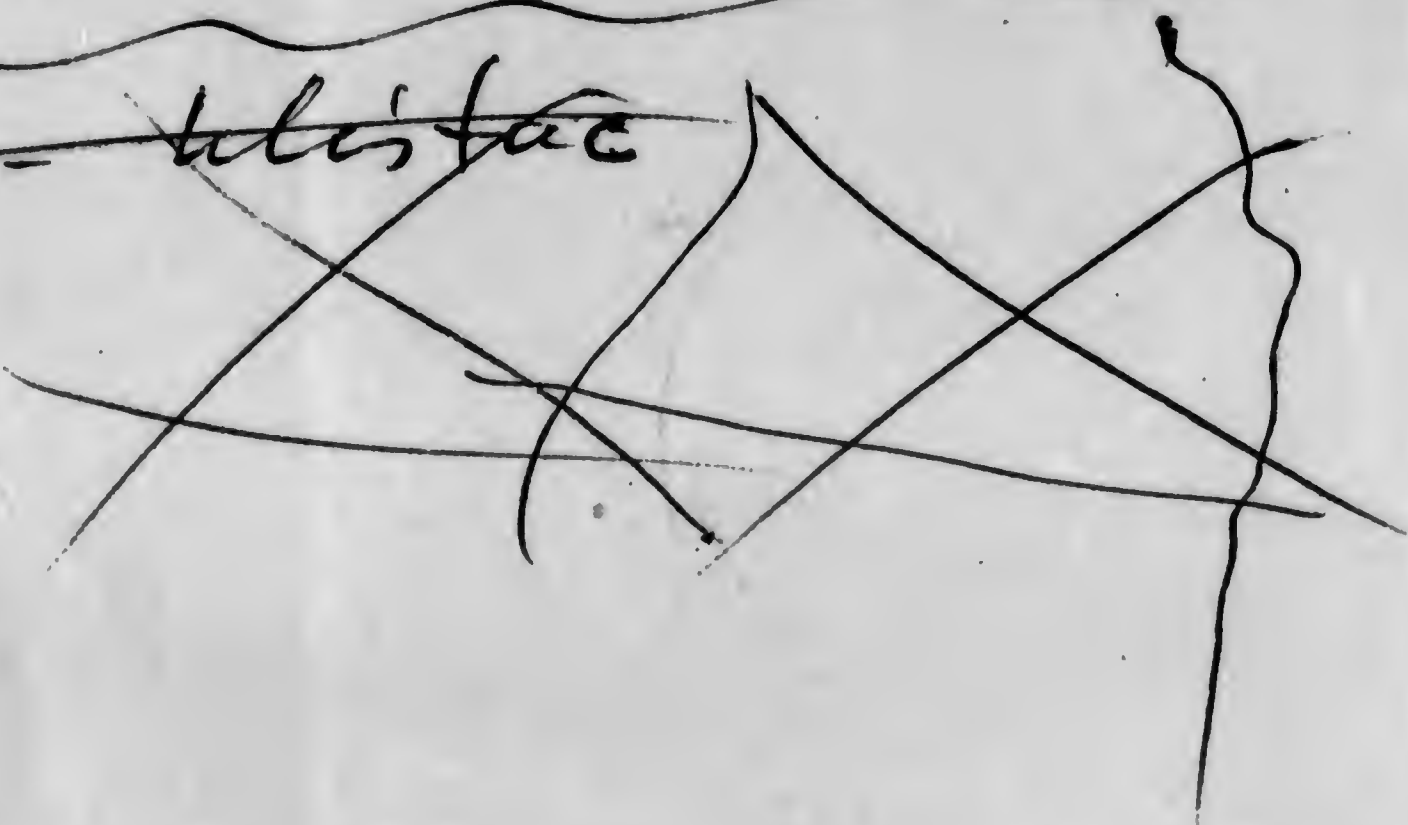
T11S-R1W - Sec. 10

V. Soquel, Feb. Dec. 1858

T14S-R1W



~~VI - Alitac~~



CHIEF OF THE MOQUELEMES

Jose Maria Amador (who was a soldier in the San Francisco Company from 1810-1827 and who took part in many campaigns against the Indians), in Recollections given to the Bancroft Library, states that Heleno was the chief of the Moquelemes, who aided them in a campaign against the Indians in 1828.

Jose Maria Amador, *Memories sobre la Historia de California* [Memories about the History of California], p. 37, MS Bancroft Library, 1877.

~~Benicia~~, Calif.

Tuolumne

During his Third Expedition 1845-1846, Fremont states that in December 1845 "We encamped on the Tuolumne, on bottom land open wooded with large white oaks of the new species; and excellent grass furnished good food for the animals. The usual order of the camp was enlivened by the Indians, who were soon reconciled to our presence. About their huts were the usual acorn cribs, containing each some twenty or thirty bushels. "

Fremont:Memoirs I,444, 1887

Memoranda

Leonard, in his Narrative, states that Walker's party, going down the San Joaquin R., reached the N arm of San Francisco Bay Nov. 13, 1833. "In the vicinity of this bay we found a great many Indians, who were mostly occupied in fishing--which are very plenty. These Indians appeared friendly enough, but then they manifested a kind of careless indifference, whether they treated us well or ill, that we did not like, and we therefore concluded to leave this place and make for the main coast as soon as possible,--and accordingly we started in a southern direction and after traveling a day and a half the broad Pacific burst forth to view on the 20th. The first night we encamped quite close to the beach near a spring of delightful water. . . .

2. . . Indians still appeared to act so strange . . . [Fishing described.]

We did not find out the name of this tribe, or whether they consider themselves distinct from any other tribe. Most all of the natives we met with since crossing the last mountain [Sierra Nevada, Mariposa region], seem to belong to the same nation, as they were about the same colour and size--spoke the same language for anything we could discover to the contrary, and all appeared equally ignorant and dillatory--and most of them entirely naked. They have no particular place of residence but claim the whole of the country stretching from the mountain to the sea shore as their own. In some parts the natives raise a small quantity of corn, pumpkins, melons. &c., the soil being so very strong and mellow, that it requires but little labour to raise good crops."

--Adventures of Zenas Leonard, 187-189, 1904 (repr. from

original of 1839). Were told that San Francisco was about 40 mi. to the N and Monterey 60 to 70 miles to the S. (p. 191).

Mewko

SAN JOAQUIN RIVER, CAL.

Leonard, in his Narrative, states that Walker's party arrived at the W base of the Sierra Nevada Oct.30, 1833, and traveled westward down a river. On Nov.7/[when they must have been on the San Joaquin], "arrived at five Indian huts, containing 15 or 20 Indians male and female." Describes the Indians somewhat in detail.

--Adventures of Zenas Leonard, 183-185, 1904 (repr.from original of 1839).

Leonard, in his Narrative, states that while Walker's party was encamped on Sulphur [evidently San Joaquin] river, on their return east from Monterey in Jan. 1834, a party of Spaniards arrived Jan. 28 in search of a party of Indians who had run away from San Juan Mission with 300 horses. Some of the trappers joined the Spaniards and the search continued on the 29th. Saw smoke from thicket of timber at foot of large mountain. Surrounded the spot; fired; no reply; dismounted and entered thicket; warriors had fled, leaving old men, women, and children. Spaniards massacred every one, and cut off the ears, "to show the Priests and Alcaldes, that they had used every effort to regain the stolen property."

--Adventures of Zenas Leonard, 221, 222, 223, 1904 (repr. from original of 1839).

In his Diary of the Anza Expedition , Pedro Font mentions an Indian village in the neighborhood of the islands at the junction of the Sacramento and San Joaquin rivers. He says: "We went ^{on} through the plain, making directly for the wooded range . . . and, after having travelled about four leagues east by north, we came to a good sized Indian village, the inhabitants of which (who are like the others in color and everything else) received us peaceably and even with trepidation. The village is situated in the plain a little before you come to the range we were heading for, and so close to the water that the huts were not more than twelve paces from it. Here we were finally convinced that this which was called a river is not a river at all, but a great body of fresh water, without a current which spreads over that level country." [89]

Experiencing difficulties owing to the peculiar character of the country, they decide to push forward in the direction of the Sierra Nevada. "Therefore, descending the hill, we travelled about a league across the plain toward the northwest; but before we reached the water we came upon a tule swamp and marsh which stopped our progress. Consequently, we changed our route, and, travelling about a quarter of a league westward, reached the waters edge at a place where there was an abandoned Indian village." [93]

Referring to this village he says: "I say that here we

were convinced that what was called a river is not such, because if it were it would naturally have some rise, and if it did it is not possible that this village could remain so close to the water on such level ground, for however little the river might rise, it would overflow and inundate all the plain over which we came, and would consequently destroy the village and its huts. Neither can it be said that this village was newly established there, and that the inhabitants would retire to some other place when the river rose, because - aside from the fact that the signs indicated that it ~~was~~ not a new village, but one of some age - it must be conceded to be over two years old at least, for when Captain Fages came and observed this water . . . he sent . . . some soldiers . . . and these men came as far as this village, and found it in the same position that we did."

Ibid 99.

In an estimate of the permanent population of California, Edwin Bryant, writing in 1847, states: "There are considerable numbers of wild or Gentile Indians inhabiting the valley of the San Joaquin, and the gorges of the Sierra,.." --Bryant: What I Saw in California, 446, 1848.

JOSE JESUS

In his Journal of Nov. 1846, Edwin Bryant writes:
"On the 18th we met, at the ford of the San Joaquin river,
another party of eighteen Indians, including their chiefs.
Their names were - Jose Jesus " &c. [Here follows the names
of the other chiefs and "warriors".]

Bryant: What I Saw in California, 359, 1848.

KOSSUS or STANISLAUS TRIBE

In February, 1851, the first Indian Commissioners sent by the Government to California established a camp at Dents Ferry on Stanislaus River, for the purpose of conferring with the neighboring tribes.

On February 14 the head chief of the region, a man commonly called Kossus or Stanislaus, arrived at their camp. It was stated that there were under his jurisdiction some 4000 persons divided among about 30 bands or rancherias, extending from Calaveras River on the north to Stanislaus River on the south.

-- Barbour, McKee, & Wozencraft, in Sen. Ex. Doc. 4, Special Sess. 1853, pp. 57-58, 1853.

Whether these rancherias were in the foothills or on the plain below the foothills is not stated. It is difficult to say therefore whether they were Mewuk or Mokozumme.

24: 2nd entered
landed on 2nd midnight
(after 10 hrs ramp)

25 at 9 A (after day
2-3 hrs ramp) landed
at machine on bank
of river.

2 hrs later landed
at Walla Walla camp

Reference to an Indian Rancheria on the Sacramento, not
far from the mouth.

Bryant: What I Saw in California, 344, 1848.

Carded

OCHECAMES & THEIR CHIEF NARCISO

Mariano G. Vallejo, Commander-in-chief of Alta California 1836-42, in his 5-vol. MS Hist. of California, preserved in the Bancroft Library, gives the following notes on the Ochecames, and their chief Narciso, and the allied tribes of Tagualames and Lachysmas.

"Capt. Sutter accompanied by the French citizen [38] ascended the Sacramento River and selected for himself a place known to us by the name of the rancheria of the Ochecames, whose chief Narciso, an old neophyte of the ex-mission of San Jose, acquired a fondness for the intrepid explorer and aided him in the foundation of the buildings and fort which Capt. Sutter raised on his lands."

"When Graham and his companions were taken prisoners [125] by Lieut. Joaquin de la Torre, Jacinto Roderiguez and others on April 7, 1840, I found myself, together with Capt. Salvador Vallejo and the Indian chief Francisco Solano, in the valley of Soscol, meeting an invasion of Tagualames, Oche-jamnes, and Lachysmas and numerous other warlike tribes, who at the report of war had approached Napa Valley under the command of the celebrated Indian chief Narciso. Fortunately I succeeded in surprising them and my soldiers and the Snysun Indians succeeded in putting them to flight and pursued them as far as the Julpines where I took the chief, Narciso, prisoner together with 21 of his followers."

M.G. Vallejo, MS Hist. of Calif. IV, 38,125, Bancroft Library 1875.

INDIANS OF SACRAMENTO AND SAN JOAQUIN
VALLEYS, CALIF.

In ^a ~~the~~ history of northern California Col. J. J. Warner, who was a member of the Ewing trapping expedition which passed north through the Calif. valleys in 1832 and back in 1833, is quoted as saying:

"In the fall of 1832, there were a number of Indian villages on Kings River, between its mouth and the mountains; also on the San Joaquin R. from the base of the mountains down to and some distance below the great slough. On the Merced R., from the mts. to its junction with the San Joaquin, there were no Indian villages; but from about this point on the San Joaquin, as well as on its principal tributaries, the Indian villages were numerous, many of them containing some 50 to 100 dwellings, built with poles and thatched with rushes. With some few exceptions, the Indians were peaceably disposed. On the Tuolumne, Stanislaus and Calaveras rivers there were no Indian villages above the mouths, as also at or near their junction with the San Joaquin. The most hostile were on the Calaveras River. The banks of the Sacramento R., in its whole course through the valley, was studded with Indian villages, the houses of which, in the spring, during the day-time, were red with the salmon the aborigines were curing.

At this time there were not, on the S. Joaquin or Sacramento river, or any of their tributaries, nor within the valleys of the two rivers, any inhabitants but Indians. On no part

of the continent over which I had then or have since traveled was so numerous an Indian population, subsisting on the natural products of the soil and waters, as in the valleys of the San Joaquin and Sacramento. There was no cultivation of the soil by them; game, fish, nuts of the forest and seeds of the field constituted their entire food. They were experts in catching fish in many ways, and in snaring game in divers modes.

On our return, late in the summer of 1833, we found the valleys depopulated. From the head of the Sacramento to the great bend and slough of the San Joaquin we did not see more than 6 or 8 live Indians, while large numbers of their bodies and skulls were to be seen under almost every shade-tree near water, where the uninhabited and deserted villages had been converted into grave-yards; and on the San Joaquin R., in the immediate neighborhood of the larger class of villages, which the preceding year were the abodes of large numbers of these Indians, we found not only many graves, but the vestiges of a funeral pyre. At the mouth of Kings R. we encountered the first and only village of the stricken race that we had seen after entering the great valley; this village contained a large number of Indians temporarily stopping at that place.

We were encamped near the village one night only, and during that time the death angel, passing over the camping-ground of the plague-stricken fugitives, waved his wand, summoning from a little remnant of a once numerous people a

score of victims to muster in the land of the Manitou; and the cries of the dying, mingling with the wails of the bereaved, made the night hideous in that veritable valley of death."

--Col. J. J. Warner, quoted in Memorial and Biographical History of Northern Calif., Lewis Pub'g Co., 47-48, 1891.

INDIANS OF SACRAMENTO & SAN JOAQUIN VALLEYS

In the History of Amador Co. is a statement about the Indians of Sacramento and San Joaquin Valleys.

"The Indians living in the vicinity of the upper Cosumnes, including the Dry Creek Indians, called themselves Neshenams. The Poosoones lived about the mouth of the American river; the Quotoas, around Placerville, the Colomas, around Sutter's old mill, the Wapumnes, near Latrobe. The Mokelkos occupied that portion of San Joaquin Co. lying east and north of Stockton. From Staples Ferry to Athearn's, they called themselves the La-las. The Indians of the Ione Valley called themselves Lucklum-las. The Machacos occupied the Mokelumne river to Campo Seco. The La-las were absorbed by the Mokelkos, who were the most powerful of all the tribes, and had nearly a score of towns, with a total population of 3 or 4000. They were continually at war, sometimes against the Machacos, sometimes against the Cosos (Cosumne Indians) and the Jackson Valley Indians combined. The Mokelkos claimed to be Christianized, and had for chiefs four brothers — Sanato, at Staples ferry; Lowēno at Woodbridge; Antonio, on the Calaveras, and Maximo, still living near Terry's mill. A favorite battleground was near the old brick church not far from Staples ferry. The Walla Wallas from Oregon sometimes came into the valley, in which case the tribes all combined to expel them. This is supposed to have happened about 1833, as the Walla Wallas are charged with having poisoned the waters and produced a general sickness."

---History of Amador Co. by J.D.Mason, 256, Oakland, 1881.

are constructed entirely of the tule reed, strongly lashed with willow strips, and are very buoyant. It may not be generally known that the California Indians never constructed canoes out of the trunks of trees. Their implements for spearing fish are made of bone, and have a very primitive appearance."

--History of San Joaquin Co. 13, Oakland, 1879.

By Col. F.T.Gilbert.

Thompson & West, Pubrs.

The following is taken from the History of San Joaquin Co.

"The Calaveras river was known to the Indians as the 'Ya-che-kum-na,' and it was the north boundary line of the territory claimed by the 'Ya-che-ko' tribe, whose main village, or rancheria, was near where Stockton now stands. Along the banks of this stream there at one time grew numerous wild grape vines, and when the Hudson Bay Co. caused to be made a map of this section of country, for trapping purposes, this stream was laid down as 'Wine Creek'; but at a later day a Spaniard, named Jose Noriega, in passing through the country, camped on the bank of the Ya-che-kum-na, or Wine creek, and in the morning was surprised to find that he had been camping among numerous bones and skulls of men. He had chanced upon an ancient battle-ground, where had taken place a sanguinary conflict between the Ya-che-kos and the Si-yak-um-nas under Estanislao who had penetrated their country. Noriega gave the name of 'Calaveras' to the stream, a Spanish word meaning skulls.

The territory claimed by the Ya-che-kos, or as they are now called, the Ya-che-kum-na, lay between French Camp creek or slough and the Calaveras river. Their range was more fruitful in seeds and acorns, consequently was a source of envy to the other tribes. The last chief of this tribe is described to us by an Indian who was acquainted with him as being a tall, powerfully built man, whom they called 'Maures-to', and his rancheria, where Stockton now stands, was called 'Ya-che-co'.

Ten families only are left of the Ya-che-kum-nas. The men are of medium stature, and have a venerable appearance. They are now settled on Amador's Ranch, in the neighborhood of the coast range.

The canoes in which they come are great curiosities, being the same as those originally in use by the natives of this county. They

Mô-kel-um-nà River Indians

"The Mô-kel-um-nà River takes its name from a powerful tribe of Indians, the Mô-kél-kōs, who formerly inhabited its lower banks and adjacent country from time immemorial; or the tribe took its name from the river — probably the latter. . . .

The 3 principal tribes, who had their homes on the Mokelumne, according to their history, were the Mô-kél-kōs, the Lä-läs, and the Mä-cha-cos. The lands of the Mô-kél-kos embraced the territory lying between the Mokelumne, lower Cosumnes and Dry creek, on the north, and within 300 yards of the center of Stockton on the south, Staples' Ferry on the east, and the San Joaquin river on the west. The La-las occupied that portion between Staples' and Athearn's Ferry; the Machacos, the country east of Athearn's, and into the hills.

The Mô-kél-kōs were the most numerous and powerful tribe, and the Mokelkos say they had 12 or more principal rancherees, of from 200 or 300 persons each — say a total of 3000. This was prior to the advent of Gen. Sutter, which forms one of their epochs in history. At this time they had 4 principal chiefs, all brothers of one family. Sen-ä'-to, the oldest, lived on the frontier at Staples'; Lō-wē-no, at Woodbridge; An-ton'-io, on the Calaveras; and Māx'-i-mo, the youngest, near Benedict's Ferry, until the death of Senato, when he moved to Staples. Loweno was killed by Sutter in one of their ward. Maximo is still living on the Megerle ranch, and must be about 65 or 70 years of age; he is unable to say just how old he is.

The Mokelkos were almost constantly at war with the neighboring tribes; boundary lines and trespassing on hunting grounds being a prolific source of trouble. Sometimes a young brave would gain the affections of a dusky damsel, and take her home to his tribe without

2 Mokelumne River Indians

the usual gifts, and a consequential 'unpleasantness' would occur. One of these wars lasted 20 years. Sometimes it was the Yá-chē-kos, who lived near Stockton; sometimes the Lā-lās and Ya-che-kos combined; sometimes the Cós-os, who lived on the Cosumnes, and the Jackson valley Indians that fought against the Mokelkos. A favorite battle-ground was near the brick church, just south of the old Staples' Ferry; and the Mokelkos still point out the places where many of the dead were buried. They often carried the war into the enemy's country, and, as they relate, were always successful.

They fought only with bows and arrows, and scalped the dead; from 30 to 50 scalps were considered a good day's work.

The Mokelkos claim that they were successful because they had the greatest number of fighting men, and were of superior physique. Our informant says that they had braves among them who would stand 6 ft. and 6 ft. 6 in. in their bare feet. Some of these braves believed themselves invulnerable as well as invincible. The Mokelkos relate that they had frequent conflicts with the Walla Wallas, a tribe of Oregon Indians, who came to fight on horses, and had guns. Then all the valley Indians, as far south as Los Angeles, confederated to resist them; and the Mokelkos charge that the Walla Wallas poisoned the waters, and that thousands died in consequence. They say that this was before General Sutter came, and has undoubted reference to the scourge which swept their valleys in 1833.

The Mokelkos conquered and absorbed the Lā-lās, of whom but 3 are now alive, a mother, her daughter and a son. Ah-a-moon and Alino were permanent Lala chiefs; they died about 10 years ago."

— History of San Joaquin Co. 13, Oakland, 1879.

By Col. F.T. Gilbert.

Thompson & West, Pubrs.

Si-yak-um-na. "During the winter of 1841-2 José Jesus (pronounced Ho-za Ha-soos), the celebrated chief of the Si-yak-um-na tribe, visited the fort [Sutter's], at which time the Captain first met him. In after years there sprang up a warm friendship between these 2 men that had much to do with the peaceable manner in which the country was afterwards settled by the whites."

—Frank T. Gilbert in History of Placer Co. 32, Oakland, 1882.
(Thompson & West, Pubrs.)

Continuing, Mr. Gilbert states that the Indians in the territory between the Tuolumne and Mokelumne rivers were divided up into rancherias or villages, each village having its chief and name. "Consequently there was a number of petty chiefs, but all acknowledged an indefinite but undisputed supremacy and authority in the chief of the Si-yak-um-nas, Ho-za Ha-soos, who had made himself a terror to the Spanish inhabitants of Northern California."
—Ibid 34.

Mention is made of "Estanisloa, the former chief of the Si-yak-um-nas". —Ibid 34.

"The Mä-chā'-kos have suffered equally with other tribes by their contact with civilization. In 1850 their rancherees lined both banks, from Athearn's to the hills about Campo Seco. They numbered then about 2000; now only about 40 or 50 are alive. Al-wī'-no, their chief, is now about 80 years of age, is still erect, and standing 6 ft. 4 in. Speak to him of his old foes, the Mokelkos, and his eyes will yet flash the fire of his warrior days, as he exclaims with energetic emphasis, 'Mokelkos! bad Indians!'

In 1852 most of the Indians had removed to the mountains. There were 4 rancherees: first at the crossing of the Calaveras, at Davis' and Atherton's Ferry, containing about 40; 2d, on the Mokelumne, near Staples' Ferry, numbering 55; 3d, at Dent and Vantine's Ferry, on the Stanislaus river, numbering 275; 4th, at Bonsell's Ferry, on the San Joaquin river, numbering 20".

--History of San Joaquin Co. by Col. F.T. Gilbert, 14, Oakland, 1879.

Gen John A. Sutter gives the following notes about the Indians of that region of the Sacramento in which he settled, in Personal Reminiscences written for the Bancroft Library.

Going up the Sacramento from Suisun Bay, he says "entering 29 and exploring all the sloughs....all along I noticed signs of Indians prayers, consisting of bunches of white feathers, tied to 30 overhanging branches of trees, prayers to gods and devils for fish and food.

Although I knew I was closely watched all along my journey up I did not encounter a single Indian until I had reached a point on the river about 12 miles below where the city of Sac^[ramento] now stands, the second day from Suisun Bay. Arrived at this point suddenly I saw in an open space about 2000 warriors painted yellow, black, and red, armed and keen for fight. My men wanted to fire on them at once. I ordered them to keep quiet and make 31 no attack except as I directed them. The two vessels were then some distance behind me. Approaching the shore with my row boat, I jumped unarmed and alone ashore; after having instructed my men to stand ready with their arms concealed, but not to fire until they saw me attacked.

Thinking there might be among them some Indians escaped from the missions who understood Spanish, I shouted in a loud voice 'A Dios amigos.' I was not disappointed. Immediately two of them came forward and answered me in Spanish. I told them I had not come among them to make war, nor to carry them away to the

missions, but I had come to be friends with them. Then one of these mission Indians I sent in a canoe with a letter to my vessels down the stream, and the other I took with me in my boat as a guide. The men on the shore on being talked to by the mission Indians appeared satisfied. I told them to come to me when I landed and I would make them presents, and they went away to their village. I then continued my way up as far as the mouth of the Feather River. There was a large Indian village, and as soon as the inhabitants saw us coming, all fled, men, women and children." (32)

Gen. Sutter returned and ascending the American River, four or five miles, or as far as the boats could go, landed. He goes on:

"The Indians now came forward[?] the presents that I had promised (36) them. I gave them some beads, blankets and shirts at which they were well satisfied. They brought some sore-backed horses that they had stolen from settlers to sell. I bought them at a very low price, (37) pastured them until they were well, then returned them to the owners, who paid me back what I had paid. To show the Indians the effect of powder and ball I planted my guns and fired at a target. They did not care to have them tried on them.....

The Indians were sometimes troublesome, but on the whole I got along very well. One night an attempt, however, was made to assassinate me. I was sitting talking to my clerk, a Frenchman, Monsieur Castot, about 12 o'clock at night, when I heard a cry (39) 'Oh Señor.' The clerk ran out to ascertain the cause when he found an Indian in the clutches of a large fine bulldog I had brought over from the S. I. The Indian was brought in. Soon there was another similar cry, and another capture was made. It appears that a band

had come to kill us all and take the place, when their scheme was thus prevented by the dog. [I sewed up the wounds made by the dog with silk, told the savages I would forgive them this time, but warned them that any further attempts in that direction would meet with swift punishment. During the same winter they came wrapped in blankets which I had given them with concealed weapons to kill me. I seized them, and asked them why they wished to kill me, for I had been good to them. They said they simply wanted the plunder. (39) (40)

The next summer they showed fight and withdrew en masse about 30 miles away from their village near the fort. This was a sign of hostilities. Then I went out with six men, attacked them in the night and killed six of their number. None of my men were wounded. They made no resistance but asked for mercy. I told them if they would come back to the village and attend to their work as before all should be forgotten and they did so. These Indians became faithful servants to me and gave me no further trouble. I taught them how to work and paid them for their work. I adopted a tin currency, stamped with a stamp made by a blacksmith (Neil came with Fremont) a star, a piece with one hole cut in it represented one day's work, two holes two days' work, six holes a week's work. With this money they could buy at my store blankets or any things they required. The white men tried to get this money from the Indians, cheating them out of it in various ways, but I refused to take it from them and so confined the arrangement to the Indians. (41) (42)

Next I brought in boys from other tribes, orphans, and taught them Spanish and how to work. Then I organized a military company

of all the best looking Indians, 100 infantry and 50 cavalry, the 42
former officered by two white men and an Indian chief. Another
officer was an Indian ensign who could read and write. This
ensign was born in a mission and was named Homo bono... ..

Business increased until I had in the field 600 men...I had 43
all the Indians I could employ...I had looms and taught the natives
to weave blankets and hats....

Finally I subjugated all the Indians in the Sacramento Valley.
I had frequent fights with the Indians, had frequently to punish 44
them for stealing cattle. Up the valley Peter Lassen had a farm
and being attacked by the Indians one time, I went with about 35
white men and 300 Indians and made an attack at night. My Indian
trappers had to make rafts and attack them from the other side
of the river, killed some and captured the rest.

Once a band of mission Indians came to me and asked permission
to trade with the Indians in the mountains up the American river.
I granted them their request. Instead of trading with them, they
seized the women and children, dashed the brains out of the old
women and children. The men of the tribe were with me at the fort. 45
The women they wanted for themselves and the children they pro-
posed to sell to the Spaniards. It was a common thing in those days
to seize women and children and sell them. This the Californians
(Mexicans) did as well as the Indians.

When I learned of this outrage which was told me by an old man
which escaped, I started out with about 20 men, and a lot of Indians
and encountered on a lake which communicated with the Sacramento
about 30 miles below the fort. I ordered them in the name of the
government to halt and surrender. Most of them did; and on those

that fled I fired; finally capturing the whole. Fourteen confessed 45
to the crime of murder and I ordered them shot. Then I gave the 46
government notice of what I had done and received thanks. The
Indians were also delighted to receive back their women and chil-
dren.....

When I went to the valley polygamy obtained among the Indians
and I determined to stop it. The chiefs had so many wives that the
young men complained they could have none. So I took the men and
put them all in one row, and the women in another. Then I told 47
the women one after another to come forward and select ^{for} a husband
the man they wanted. This was done and I would not allow the chiefs
more than one or two wives each.

The last Indian fight I had was just before the Mexican war
broke out. The natives were encouraged to attack the settlers by
the Mexicans. One man confessed this to me. The Mokulumnes,
christianized Indians formerly belonging to the missions, attacked
me in the night in large numbers, but being quick ready, they were
frightened away. Went after them, crossed the Mokulumne on a raft
which was upset and everything on the raft was lost. Finally over-
took and attacked them. A hard fight followed. Many of my men 48
were wounded, some were killed. The enemy took to the ravines and
rocks, and my ammunition becoming short we slowly retired firing
as we withdrew and were troubled with them no more.

Besides farmers and rancheros I had a large number of Indians
employed as trappers and hunters. At one time I had 800 beaver
traps. I paid them according to the furs they brought in.

During the winter of 1839-40 gardens were made, wheat sown,
and timber cut. The Indians learned quickly and worked well from
the start."

Gen. John A. Sutter, Personal Reminiscences, 29-48,
MS, Bancroft Library

INDIANS OF SACRAMENTO COUNTY, CALIFORNIA

Dr. M. F. Clayton in Davis' History of Sacramento Co., California (p.6,1890) says of the Indians:

"They burned the dead. With bark or leathern thongs they would tie the arms and legs of the corpse up about the body so as to make as solid a ball as possible, tying also about it the blankets, clothing and other articles which the subject had possessed, , and in a heap of dry bark , brush, etc., burn the corpse into a small charred mass. Meanwhile the men and women, bared to the waist, danced around the pile, yelling, moaning, sweating and violently exercising until nearly exhausted. Great drops of sweat, rolling down, made conspicuous streaks over the dirty surfaces of their bodies. The cremation completed, they would pulverize the charred mass upon a flat stone, mix gum or pitch with it and daub the mixture upon their foreheads, noses, chins, and in spots and streaks elsewhere upon their bodies. Whence they were often called 'tar-heads'".

Mekelko and Siyakumna

✓ Si-ya-kum-na (Stanislaus or Kossus ^{Ad.} ~~tribe~~)
(obvious typographic error for Say-e-nam-nis)

Sage-nam-nis
Sage-wom-nes } = Si-ä-kum-ne

Lined between Colanaras + Stanislaus
+ ~~centered~~ from Joaquin tubes to Knight Ferry.

Speaks essentially same language
as Makozzumm + Makalummi.

"During the winter of 1841-2 José Jesus, the celebrated chief of the Si-yak-um-na tribe, visited the fort [Sutter's], at which time the Captain first met him."

--History of Amador Co. 32, Oakland, 1881.

MOKELKO AND SIAKUMNE INDIANS

Frank T. Gilbert in his History of California, published in Gilbert, Wells and Chambers' History of Butte County, writes as follows concerning the part taken by the Mokelko and Siakumne Indians under Gen-Sutter in Governor Micheltorena's struggle against Castro's revolution in 1845:

"The junction of the Micheltorena and Sutter [46] forces took place on the Salinas plains, a short distance out from Monterey, the latter being received with military honors, with banners waving, bands playing, and salvos of artillery. The governor was now sanguine of success, and he had cause to be, for the two hundred men that Sutter had added to his command included Raphero [Mokelko chief, Ibid, page 45], the ablest chief then living among the northern tribes, and José Jesus, the chief of the Si-yak-um-nas, whose name had become a household terror among the native Californians. These chiefs, at the head of one hundred and fifty of their warriors, armed, not with bows and arrows, but with muskets, all nursing a hatred born of old grievances that had for a lifetime rankled in their bosoms against those they were going out to fight, made valuable allies and formidable foes. The white men who accompanied them included Isaac Graham among their number, the man whom Castro had taken to San Blas in irons, and whose company of rifles had overthrown one California governor."--Frank T. Gilbert in History of Butte County by Gilbert, Wells and Chambers, p.46, 1882.

INDIANS OF SAN JOAQUIN CO.

"The Yachichumines claimed the land between French Camp slough and the Calaveras River, their principal village being near where Stockton now stands. This section was more fruitful in game and acorns and seeds, and consequently was a source of envy to the other tribes.

The Mo-kel-kos occupied land extending from the Mokelumne River and Dry Creek on the north, to within one half mile of Stockton on the south. They were divided into 3 tribes, known as the Mokelkos, the Lalos, and the Macharos. The first were the most powerful, having from 12 to 15 rancheros of from 200 to 300 inhabitants each. This was of course prior to the settlement of Gen. Sutter. . . . The tribe had 4 chiefs, all of whom were of one family: Senato, Soweno, Antonio, and Maximo. The last named is still living on the Megerle ranch near Lockeford.

The Mokelkos were constantly at war with the neighboring tribes, boundary lines and trespassing on hunting grounds being the principal causes."

---Geo. H. Tinkham: History of Stockton, 21, San Francisco 1880.

Yacheke & Yachekumna

The following is taken from the History of San Joaquin Co.

"The Calaveras river was known to the Indians as the 'Ya-che-kum-na'; and it was the north boundary line of the territory claimed by the 'Ya-che-ko' tribe, whose main village, or rancheria, was near where Stockton now stands. Along the banks of this stream there at one time grew numerous wild grape vines, and when the Hudson Bay Co. caused to be made a map of this section of country, for trapping purposes, this stream was laid down as 'Wine Creek'; but at a later day a Spaniard, named Jose Noriega, in passing through the country, camped on the bank of the Ya-che-kum-na, or Wine creek, and in the morning was surprised to find that he had been camping among numerous bones and skulls of men. He had chanced upon an ancient battle-ground, where had taken place a sanguinary conflict between the Ya-che'-kos and the Si-yak-um-nas under Estanislao who had penetrated their country. Noriega gave the name of 'Calaveras' to the stream, a Spanish word meaning skulls.

The territory claimed by the Ya-che'-kos, or as they are now called, the Ya-che-kum-na, lay between French Camp creek or slough and the Calaveras river. Their range was more fruitful in seeds and acorns, consequently was a source of envy to the other tribes. The last chief of this tribe is described to us by an Indian who was acquainted with him as being a tall, powerfully built man, whom they called 'Maures-to' and his rancheria, where Stockton now stands, was called 'Yä'-che'-co'.

Ten families only are left of the Ya-che-kum-nas. The men are of medium stature, and have a venerable appearance. They are now settled on Amador's Ranch, in the neighborhood of the coast range.

The canoes in which they come are great curiosities, being the same as those originally in use by the natives of this county. They

are constructed entirely of the tule reed, strongly lashed with willow strips, and are very buoyant. It may not be generally known that the California Indians never constructed canoes out of the trunks of trees. Their implements for spearing fish are made of bone, and have a very primitive appearance."

—History of San Joaquin Co. 13, Oakland, 1879.
By Col. F.T. Gilbert. Thompson & West, Pubrs.

Cosumnes

CAMPAIGN AGAINST COSUMNES RANCHERIA, 1820

Jose Maria Amador, who was a soldier in the San Francisco Company from 1810-27 and who took part in many of the early campaigns against the Indians, in Recollections given to the Bancroft Library tells of a campaign against the Indians of the Cosumnes rancheria, in which he took part in 1820.

Two years after [the Calaveras campaign in 1818], we set out on another campaign to a rancheria called the Cosumnes, because of a robbery which some natives had made in the pueblo of San José. Lieut. José Antonio Sanchez commanded the expedition which was composed of 25 soldiers, 15 citizens from the town, and 50 Christian Indians

RANCHERIAS

SACRAMENTO RIVER, AT HEAD STEAMBOAT SLOUGH; & SUTTER SLOUGH

William R. Grimshaw, who lived for many years in the lower Sacramento Valley, in notes given to the Bancroft Library, says that in November 1848 in sailing up the Sacramento River they found a large rancheria of Indians on the E bank of the river at the head of the narrow steamboat slough which was then called Merritts' Slough. "The place is now [1872] a part of Ran-gon's Ranch."

Wm. R. Grimshaw, Narrative of Life and Events in
California, MS, Bancroft Library, p. 21,

1872

Grimshaw says also "at the outlet of Sutter Slough just above what is now the foot of I Street there was a rancheria of miserable Indians who appeared to live by fishing, and a lot more were encamped across the outlet of the slough:" p. 22

DESTRUCTION OF COSUMNES RANCHERIA BY SANCHEZ, 1826

"Journal kept by citizen Jose Antonio Sanchez, ensign of cavalry of the presidio of San Francisco, during the enterprise against the Gentiles, called Cosemenes for having put to death the neophytes of the Mission of San Jose."

Sanchez and his men left San Jose Nov. 20. 1826; dined at Las Positas, and reached the 'San Joachin' at 11 o'clock same night. Next day crossed a river and encamped till dark. Started at 5 p.m. and arrived at the river Yachicumne at eleven. Troops lay in ambush till 5 next evening, then made a short march, arriving at river San Francisco, near the rancheria of the enemy, the 'Cosemenes'. On the 23rd the troops divided and soon firing began. The rancheria was burned, and some of the Indians killed. Sanchez and his men retreated $3/4$ league and camped for the night. On the 24th the troops again divided -- one party with booty and 44 prisoners, the other (with Sanchez) returned to rancheria and found 41 dead ~~men~~ men, women and children, and one live old woman. All returned to Mission San Jose on the night of the 27th.

From Captain F. W. Beechey's 'Narrative of a Voyage to the Pacific and Bering's Strait in the years 1825-28'. pp. 27-29 vol. 2. London, 1831.

Midoo Tribes, bands and villages

See also Carton 2, Folder U/20a/N1

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Midco tribes, bands, and villages

Aechup . . . Former No-to-mu-se village on N side American River W of San Juan.

Ahm-koi-yo . . . Kow-wahk name for old rancheria at Colfax.

Ahn-nah-pe . . . Former No-to-mus-se village on N bank American River where Fair Oaks now is (opposite Kis-kis).

A-kwah . . . Former No-to-mus-se village N side American River four miles above A-chup.

Auburn Indians . . . Name used for Indians in vicinity of Auburn, Placer County (Sacramento Daily Democratic State Journal).

Aw-pul-la . . . Kow-wahk for Tahn-ku rancheria at Auburn.

Bah-hahp-ke . . . Mitchopdo village on Bidwell Ranch (present Indian village in NW part of Chico).

Bah-he-yu hoo-loo-koo . . . Village on Sandy Gulch about 3 miles W of Chico--not to be confounded with Bi-yu on Feather River.

Synonymy: Bah Yu, Dixon 1905.

Bayu, Powell, 1891.

Baht-tche (Bah-tse or Baht-ze) . . . Mitchopdo name for rancheria on W side Sacramento River at Jacinto. Belongs properly to Wintoon tribe, but said to be shared by Mitchopdo.

Synonymy: Bat-si . . . Tribe meeting Treaty Commrs. at Bidwell Ranch Chico Creek, Aug. 1, 1851. 18 California Treaties (1852) 1905; Royce, (1899) 1901. May be same as Pitsokut of Dixon, located near Roseville. Dixon 1905; Handbook 1910.

Bah-Yu, Dixon 1905—See Bi-yu.

Bai-yu, Powers 1877—See Bi-yu.

Ba-kah-mah-le . . . Medesse name for No-to-koi-yo. See also
Pah-kah-mal-le.

Ba-mom (Bamom) . . . Nessenan village on site of Shingle in
El Dorado County, 7 miles SW of Placerville.

Synonymy: Bamom, Dixon 1905, Handbook 1907.

Bashonee, Bancroft 1875; Bashonees, Taylor 1860; Bashones,
Bancroft 1874; see Bushummes and Poo-soo-ne.

Bat-si, 18 Calif. Treaties (1852) 1905 . . . See Baht-tche.

Bauka (Dixon 1905) . . . See Bo-kah.

Bayu, (Powell 1891) . . . See Bah-he-yu.

Bem-pi (Be-ne-pi and Benopi misprints) . . . Tribe or band
meeting U. S. Treaty Commrs. near Yuba River, July 18, 1851.

Synonymy: Be-no-pi, Benopi, C. C. Royce (1899) 1901.

Benkomko Mi . . . Village between N and Middle Forks Feather
River in Butte County (Dixon) 1905.

Be-no-pi (or Benopi), C. C. Royce (1899) 1901 . . . See
Bem-pi.

Bidwell Tribe . . . (Mitchopdo) band on Bidwell Ranch at
Chico (Taylor)

Synonymy: Bidwell's Indians, Daily Alta Calif. 1852

"Bidwell's Indians (Mountain and Valley tribes"

. . . Sacramento Daily Democratic State Journal

(from Marysville Express 1856).

Bidwell Indians, Bidwell tribe . . . Sacramento

Daily Democratic State Journal (from Butte
Record) 1856.

Bidwell tribe, Taylor, 1859-1862.

Bi-yu . . . Band on W side Feather River below Oroville
(Powers). Village on west side Yuba River below Bo-kah, (from
Blind Tom).

Synonymy: Bai-yu, Powers, 1877.

Biyous, Powers, 1874.

Bah-Yu, Dixon, 1905.

Boca(s), Powers 1874 . . . See Bo-kah.

Bogars, Johnston 1850 . . . See Bo-kah.

Bogas, Johnston 1852 . . . See Bo-kah.

Bo-ka, Powers, 1877 . . . See Bo-kah.

Bo-kah . . . Rancheria at Gridley Bridge on Feather River--
Band on West side Feather River above Honcut Creek (Powers).

Synonymy: Bauka, Dixon 1905; Handbook, 1907.

Boca(s), Powers 1874.

Bogars, Johnston 1850; Sacramento Daily Transcript
1850.

Bo-ka, Powers, 1877.

Boka, Powell, 1891.

Bogas, Johnston, 1853, 1857.

Booku, Handbook (Curtin MS 1885) 1907.

Bo-kah . . . Village NW side of Yuba River below O-lol-lah-pi
--(Blind Tom). Not to be confused with village of same name at

Gridley Bridge on Feather River.

3 Boo-sha-mool . . . Nishinan band on Bear River near RR crossing (Powers) 1874.

Synonymy: Bu-sha-mul, Powers 1877.

Bushamul, Handbook 1907.

Bo-tawk . . . Village N side Yuba River below Tom-chaw (Blind Tom).

Botoko . . . Given by Dixon as village W side Feather River below Oroville.

Bo-tuk sa-o is Deer Creek.

Buba . . . See Yuba.

Bubu (stated by Gatten on authority of Sutter to be distinct from "Yubu") . . . Sacramento Valley tribe (Sutter).

Bud-da Mi-dem . . . No-to-koi-yo name for Modok.

Busheny-Indians (spelled Bushny and Bushunes) . . . See

Bushummes and Poo-soo-ne.

Bushoney (spelled Bushaney, Bushune, Bushane . . . See

Bushummes and Poo-soo-ne.

Bushummes . . . Former village N. of American River (Hale; Taylor). (See Poosoones)

Synonymy: Bashonee, Bancroft 1875.

Bashonees, Taylor 1860.

Bashones, Bushones, Bancroft 1874.

Busheny Indians (spelled Bushny and Bushunes)

H. Lienhard, 1898.

Bushoney, Bushaney, Bushune, Bushane,

Chico, and Chico Village, N. B. Brown 1851 & 1852.
Sutter 1881.

Bushumnes (or Pujuni), Hale 1846; Bancroft
1874.

Bushumni, Latham 1854.

Cha-pah mus-se . . . Former village at Gold Hill near Coloma,
on South Fork American River. (Not to be confused with Mewan tribe
Chap-pah-sims at Knights Ferry)

Chah-kow-win koi-yo . . . Kow-wahk name for old rancheria
at Bloomfield.

Checo Indians . . . see Chico Indians and Mitchopdo.

Che-em-duh . . . Nishinan village on Bear River (Powers)

1877.

Synonymy: Chu-em-duh, Powers 1877.

Chuendu, Handbook 1907.

She-no . . . Rancheria on west side Sacramento River at Monroe-
ville just south of mouth of Stony Creek.

Of interest historically: Represented at meeting of U. S.
Treaty Commrs. On Chico Creek August 1, 1851. Visited by Arguello
in 1852. (H. B. Brown MS, Vocabulary and Drawings 1852)

Properly belongs to Wintoon tribe but shared with the Mitchopdo.
Pronounced Tsa-ne (or Cha-ne) by the Mitchopdo, and Tse-no (or
Isen-ne) by the Wintoon 'Noemuk' tribe.

Synonymy: Chene, Bidwell 1877.

Cheno, Ordaz MS 1821.

Che-no, 18 Calif. Treaties (1852) 1905.

Chino, and Chino Village, H. B. Brown 1851 & 1852.

Chico Indians . . . Band in vicinity of Chico (Marysville Weekly Express, 1858). See Mitchopdo.

Synonymy: Checo Indians, Daily Alto Calif., July 3, 1852.

Chi-em-wi-e and Tu-bah mus-se . . . Pa-we-nan names for Yuba tribe (Blind Tom).

Chi-mus-se . . . Nis-sim-pa-we-nan name for Patwin and Pahtin (Koroo) from Knights Landing (Lil-ke) up to Kah-sil above Colusa.

Chino . . . See Che-no.

Chi-soo . . . Kow-wahk name for Northern Piute tribe.

Chu-em-du . . . See Che-em-duh.

Chu-em-duh . . . See Che-em-duh.

Chupumnes . . . Village near Sutters Fort.

Coloma . . . See Koloma.

Co-lu . . . See Ko-loo.

Comoangcow . . . Southern people or place ().

Concow . . . Band in valley of same name--see Konkow.

Cow Cow . . . Typog. error for Concow.

Coolmehs . . . Band and village on W side Feather River above Bear River (Powers). Probably same as Pa-we-man village, Yokulme, Yu-kool-me, which was on west side Feather River opposite Plumas Landing (3 or 4 miles south of Sutter's Hok Farm).

Synonymy: Kul-meh, Powers 1877.

Kulmeh, Powell, 1891.

Yu-kool-me.

Cosumnes . . . See Ko-soom-nes . . . Village between American and Mokelumne Rivers.

Cow Cow . . . Misprint for Concow, which see.

Cu-lee (Culee . . . See Cu-lu).

Cu-lu . . . Band represented at meeting of U. S. Treaty Commrs. at Forks of Cosumnes, Sept. 18, 1851. See Ko-loo and Ko-roo.

Synonymy: Co-lu (Colu), 18 Calif. Treaties, 1852.

Co-lu, C. C. Royce (1899) 1901.

Cu-lee, Bureau Eth. (1899) 1901.

Culee, C. C. Royce (1899) 1901.

Cushna . . . Band in mountains of S Fork Yuba River (Taylor) 1861.

Synonymy: Cusha (error for Cushna), Schoolcraft, Indian tribes, 1853.

Cush-nas, Johnson 1850; 1853; Sacramento Daily Transcript 1850.

Synonymy: Cushnas, Bancroft, 1874.

Das-pah (Das-pe) . . . Kow-wahk name for rancheria at Grass Valley.

Das-pia (Daspiá) . . . Tribe or band at meeting U. S. Treaty Commrs. near Yuba River, July 18, 1851.

Dow-ba-mus . . . Washoo name for Nis-se-non.

Eagle Lake Indians . . . Name used for Indians in vicinity of Eagle Lake (Rebellion Records 1897).

Es-ken-ne . . . Former Mitchopdo village on W side Butte Creek 1/2 mile E of Durham (on south side of road).

Synonymy: Erskines, Rept. Commr. Ind. Affr. for 1850

Johnston, 1857; Sacramento Daily Transcript 1850).

Erskin, Johnston, 1850.

Erskins, Johnston, 1850; Johnston 1853.

Eskenizma, Gatschet, 1879.

Es-kin, Powers, 1877.

Eskin, Powell, 1891.

Es-kin, Handbook, 1907.

Eskins, Powers 1874.

Es-ki-un (Eskium), C. C. Royce (1899) 1901.

Es-kuin, 18 Calif. Treaties, (1852) 1905.

Es-nah-kah mus-se . . . Nissenon village between N and Middle Forks Cosumnes River (Chief Hunchup's rancheria).

Feather River Indians . . . Name used for Indians on Feather River.

Synonymy: Feather River, Geiger, 1858.

Feather River Indians, Lienhard, 1898.

Halit . . . See Hi-it.

Ha-me-ting-Wo-le-yuh . . . Former Nishinan village low down on Bear River (Powers) 1874.

Synonymy: Ha-mi-ting-Wo-li-yuh, Powers 1877.

Hamitinwoliyu, Handbook, 1907.

Kymatins, Bidwell MS (Chamberlain and Wells, 1879); not located.

Hangtown Indians . . . Name used for Indians in vicinity of mining town of Hangtown (present Placerville) Sacramento Daily Democratic State Journal, 1856).

Hawk (or Hawk de-se) . . . see Hok.

Hawk-hawk . . . Former Pa-we-nan village on Feather River near Lin-mahn.

He-he-yu. . . Former village on N side Yuba River between Yuba and Feather and about 4 miles above junction of Yuba and Feather (B.T.).

Hel-to . . . Former village on Honcut Creek (Powers 1877).

Synonymy: Hel-to(s), Powers, 1877.

Heltos, Powers, 1874.

Helto, Powell, 1891.

Holholto, Dixon 1905; Handbook 1907.

Hemben . . . Former village on N Fork American River, 6 miles SE of Colfax, Placer County (Dixon 1905).

Synonymy: Hemben, Handbook 1907.

Hi-it . . . Nishinam tribe at Colfax, Forest Hill, and Nevada City (McGee).

Synonymy: Haiit, McGee "1900" (1903).

Hoi-duk . . . Kow-wahk name for their old rancheria at Buena Vista.

Hok . . . Midco rancheria on west side Feather River some

miles below mouth of Yuba River. Sutter's 'Hock Farm' was named for this village. Called Hawk and Hawk de-se by the Ko-roo of Colusa.

Synonymy: Hawk and Hawk de-se (Ko-roo name).

Hoacks, Powers 1874. (Dixon 1905).

Hoahke, Handbook 1907.

Hoak, Powers 1877; Powell 1891; Wozencraft 1851

Sen. Ex. Doc. 4, 1853.

Hoake, Dixon 1905.

Hoaks,

Hock, Gatten (in Sutter's Rep't. 1847); Sacramento

Daily Transcript 1850; Derby, Sen. Doc. 1850;

Saint-Amant 1854; Taylor (from Marysville, Calif.

Herald Nov. 1856) 1860; Bancroft (after Sutter)

1874; Burnett 1880; Reprint in Ore. Hist. Soc.

Quart. 1884; Sutter 1881; Wells 1882; Bancroft

1886.

Hock(s), Johnston 1850 and 1853; Rep't. Commrs.

Ind. Affrs. 1850 and 1851; Wozencraft 1851.

Hoctem, Chever 1870; Bull. Essex Inst. 1870.

Hoka,

Hok Hok.

Huk.

Hoancut(s) or Hoan-kut . . . See Honkut.

Hoitda . . . Erroneously given by Handbook as 'Division' of

south of Sacramento City on Sacramento River.

Midu on Rock Creek, northern Butte Co. But the name oitdah is merely the word for north in Mitchopdo language, and the people on Rock Creek were of Wintoon, not Midu, stock.

Hokomo . . . Former village on E side Middle Fork Feather River north of Mooretown, Butte County (Dixon 1905).

Holholto . . . Former village a few miles south of Mooretown (Dixon 1905) see Hel-to.

Holillepa (Ho-lil-le-pah; Holealoois; Hololipi; Hollilupe Indians, Hollilupes, Marysville Weekly Express 1858; Hol-o-lupai; Hololupai, Hololupi; Ho-lo-lu-pi; Hololipi; Hololupal, Jollillepa, Ol-lol-lah-pi) . . . Band on west side Feather River opposite Oroville (Powers 1874) see O-lo-lo-pa.

Hollah (O-la; Olash; Olahes; Ol-la; Ollas) . . . Former Pawenan village on east side Feather River 1-1/2 miles above Lim-mahn.

Hol-lo-wi . . . Former Pawenan village on West side Sacramento River opposite mouth Feather River.

Homa . . . Band at Nevada City.

Ho-nam-mah . . . ("west people") Mitch-op-do name for tribe on west side Sacramento River. Also called Ma-ni-nah Mi-doo ("Other side people")

Hon-kut (Hoancut; Hoankut; Hoan-kut; Honcut, Hornkut Indians, Sacramento Daily Transcript 1851) . . . Former village on east side Feather River just below mouth of Honcut Creek (Bidwell, Powers).

Hool-poom-ne . . . Nis-sin-pa-we-nan name for first tribe south of Sacramento City on Sacramento River.

County, Hoo-min-ne . . . Kum-mo-win name for tribe on the east
(Higher in mountains—No-to-koi-yo Midoo).

Hop-nom koi-yo . . . Notokoiyo village on Lights Creek in
North Arm Indian Valley in northern Plumas County.

Hopnomkoyo . . . Former village on Lights Creek in northern
Plumas County (Dixon).

Indak . . . Former Nishinam village on site of Placerville,
El Dorado County (Dixon).

In-no-poo . . . Kum-mo-win name for tribe on the northwest
(Kon-kow or Ti-mah).

In'shin . . . Yuke name for Konkow (Kroeber).

Intanto . . . Former Nishinam village of Bear River (Powers).

In-yan-num mi-dem and No-to-koi-yo mi-dem . . . Name of
Notokoiyo Midoo in Big Meadows dialect.

Jolihos . . . Former tribe at foot of mountains on Feather
River about 60 miles above Yuba City (Adam Johnson 1850).

Kah-de-mah . . . Former No-to-musse village on north side
American River 9 miles westnorthwest of Sacramento.

Kah-loo-plo (Kaluplo) . . . Former Nishinam band on Bear River
(Powers).

Kah-nah-mah . . . Mitchopdo name for all people to south.

Kah-pa-ka (Kapaka) . . . Former village on Bear River (Powers).

Kal-lo-mah . . . Former small rancheria (Now Tan-ku Henry
Thompson's place) at Stanfield Hill, Yuba County.

Kalkalya . . . Former village on site of Mooretown, Butte

County, east side Middle Fork Feather River (Dixon).

Kaw-ne . . . Kow-wahk name for Placerville region tribe
(Prob. Mewuk).

Kaw-so . . . Nis-sim-pa-we-nan name for Mo-koz-zum-me tribe
or tribes on lower Cosumnes River.

Kaw-yim . . . Tahn-kum of Stanfield Hill name for Lower
Feather River tribes (Yuba and Marysville downstream).

Ki-dak-to . . . Mitchopdo former village a short distance
(say 1/4 mile) east of their village Sap-se (about 1/2 mile south-
east of Dayton and 5-1/2 miles south of Chico).

Kimshews . . . Evelyn Hendricks, Oroville Mercury-Register,
Dec. 3 1930 (see Nim-se-we).

Kis-ke (Kishey, Kiske, Kiskey, Kiskies, Kisky, Kis-kis) . . .
Former No-to-mis-se village on south side American River at present
Fair Oaks (opposite Ahn-nah-pe).

Ko-ko-chah . . . Kow-wahk for more recent rancheria on site
of Anthony House (name of old one being Pahn-pah-kahn).

Ko-lo-ma (Coloma; Koloma) . . . Former Nissenan village
at Coloma. Given by Dixon as one of his 4 "Nishinam divisions."

Ko-mo . . . Dow-wahk name for "Sacramento tribe."

Ko-mo-mah . . . Mitch-op-do name for tribe on Middle Feather
River (Kum-mo-win of Mooretown region); said to be in Konkow or
Ti-mah language. Also called Ton-kak.

Ko-mo-moc-sem . . . No-to-koi-yo name meaning south people
for tribe on the south toward Yuba River country.

Ko-mong-gahk . . . Kow-wahk for related Nissenan tribe
of Colfax region and Yankee Jim.

Konkaw . . . Evelyn Hendricks, Oroville Mercury-Register,
Dec. 3, 1930 (see Konkow).

Kon-Kow (Cancow; Caw-caw; Conchow; Concord; ConCon; Concons;
Concous; Concow; Con-Cow; Con-Cons; Con Cows; Con Cow Indians,
Rebellion Records 1897; Concows; Concows, Marysville Weekly Express
1858; Cou-cows; Cow-Cow; Kankau; Konkau; Konkaw; Ko yeang kau;
Onocows; Oncows) . . . , Band in Concow Valley, Butte County--
Called In'shin by the Yuke (Kroeber).

Ko-mong-gahk . . . Name applied by Kow-wahk of Nevada City
to Nissenan tribe of Colfax region.

Koo-loo . . . Former village north side Feather River below
Tom-chaw (B.T.).

Koo-lo (or Kool-meh) . . . Village on Feather River east or
northeast of Gridley, and only a little north of Bo-kah. The
people were friends with the Mitchopdo.

Ko-saw-wo-no . . . Tahn-kum of Stanfield Hill name for Auburn
tribe (on American River).

Ko-soom-nos (Cosumnes) . . . Said to have been village between
American and Mokelumne Rivers.

Kotasi . . . Former village 3 miles east of Greenville,
Plumas County (Dixon).

Kot-chuk . . . Former Pawenan village east side Feather River
2 miles from Yo-kul.

Ko-to-ah (Kwatoa; Kwo-to-a; Quotoas) . . . Nissenan village 1 mile above Placerville (Chief Hunchup).

Kow-wahk . . . Midoo tribe between Middle and Upper Yuba and American Rivers. Also called Ne-sem Gow-wahk and Wurt-ta gow-wahk. Their names for themselves.

Ku-e (Kuk-e) . . . Tahn-kum of Stanfield Hill name for Oroville tribe.

Kulaiapto . . . Former village southwest of Mooretown (Between Mooretown and Tsuka) Butte County (Dixon).

Kulkumish (Kulkumic; Kulmuic) . . . Former village near Colfax, Placer County (Dixon).

Kul-meh (Coolmehs; Yokulme) . . . Former village on Feather River (Powers). See Yo-kol-me.

Kulmuic . . . Village on top north side canyon North Fork American River where Colfax now is (Dixon).

Ku-lo-mum (Kulomum) . . . Former division of Midoo at Susanville, Lassen County (Powers).

Kum-bun-mi-dem . . . No-to-koi-yo name for Eagle Lake, Dixie Valley and Hat Creek tribes (Ap-woo-ro-kae and At-soo-ka-e).

Kum-mo-im-mi-dem . . . Midoo tribe at Mooretown and Enterprise. Name is in Big Meadows dialect of No-to-koi-yo.

Kum-mo sow-win-nah . . . Kow-wahk name for American River tribe at Colfax (Not proper tribal name).

Kum-mo-win . . . Midoo tribe in Mooretown region. Their name for themselves.

- Kwo-to-ah . . . See Ko-to-ah.
- Kymatins . . . See Ha-me-ting.
- Lacommis (Lekumne; Locklomnee?; Loc-lum-ne?) . . . Probably same as Sekumne (but possibly the Mewuk Lalumne or Laklumne).
- La-le-ke-an (Lay-le-kee-an; Le-li-ki-am; Llali?) . . .
- Nishinam band on Bear River (Powers).
- Lid-le-pa (Lid-li-pa) . . . Nishinam village on Bear River (Powers).
- Lim-mahn (Lanan, Balbi (After Chamisso) 1826; Lamames; Lamanes; Lamanne; Manne) . . . Former Pawenan village on Feather River near Nicolaus.
- Lishu . . . (Typographical error for Sishu).
- Lo-ing koi-ye . . . Village of foothills tribe on Deadwood Creek, south of Spring Valley Reservoir.
- Me-ni-nah Mi-doo . . . Mitch-op-do name for tribe on west side Sacramento River. Means "other side people." Also called Ho-nam-mah ("west people").
- Me-so . . . Village on northwest side Yuba River south of Bi-yu (B.T.).
- Midu (Meidoo; Mai-dah; Maidu, Gatschet 1890; Midoo) . . . Stoc, name (Powers 1874).
- Mimal (Memals; Mimai; Minal; Minal-Indians, Lienhard 1898; Wi-ma?) . . . Former village on west bank Feather River just below Marysville (Dixon). Village on site of Marysville (East side Feather River) (Bidwell).

Mim-hal-le . . . Rancheria on Feather River, below Bokah, which was at Gridley Bridge (May be same as Mimal).

Midoo tribe in Chico region, Sacramento Valley. Their name for themselves.

Mitch-op-do (Machoopda, Chico Record and Chico Enterprise Nov. 7, 1929; Ma-chucks, Johnson 1850; Ma-chuck-nas; Ma-chuk-na; Machoopda, Royce 1906; Machoopka; Michoapdos; Michopda; Mi-chop-da; Michopdo; Mich-op-do; Mitshopda; Wa-chuck-na; Wachuknas) . . . Former village on plain four and a half miles south of Chico, on small creek (Sep-sin se-we) sometimes called Little Butte Creek (Now on Bidwell Ranch).

Mo-law-kum . . . Former village on south side Yuba River about one mile above old Yuba (Blind Tom).

Molma . . . Former village near Auburn in Placer County (Dixon).

Monah (Mon-naw or Mo-no) . . . Kow-wahk name for Wahoo tribe.

Mon-e-da (Moneda) . . . Band or tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851.

Mo-no (Mo-nah or Mo-naw) . . . Kow-wahk name for Washoo tribe.

Moolamchapa (Mulamchapa; Mu-lam-cha-pa) . . . Former Nishenam village on Bear River (Powers).

Mum-ming ko . . . Former big Tan-kum rancheria (now Oak Grove Ranch) Stanfield Hill, Yuba County.

Mountain Indians (Mountain and Valley tribes (Bidwell's)

--Sacramento Daily Democratic State Journal 1856 (From Marysville Express) . . . Name loosely applied to Indians on west flank of Sierra from Yuba River to South Fork American River (Lienhard 1898).

Nah-kahn-ko . . . No-to-koi-yo name for their band at Big Meadows--now Lake Almanor Valley.

Nah-wah . . . Former Pawenan village near Fremont at Junction Feather and Sacramento Rivers.

Nakan Koyo (Nakankoyo; Nakum; Na-kum; Naku) . . . Former village at Big Spring in Big Meadows, Plumas County; named used also "for the people of the whole valley" (Dixon).

Nan-nah-mah . . . Village on North side Yuba River below Ti-ched-dow (Blind Tom).

Naw-to-koi-yo . . . Kow-wahk name for Ko-mo-win (Mooretown country reaching north to Bucks ranch). Also called Ti-e by Kow-wahk.

Ned's tribe . . . Band in vicinity of Chico (Marysville Weekly Express 1858).

Nem-shaw (Nemshan; Nemshau) . . . See Nem se-we.

Ne-sem Gow-wahk . . . Kow-wahk name for themselves--a Midcoo tribe between Middle-upper Yuba and American Rivers. Also called Kow-wahk and Wurt-ta gow-wahk. Their names for themselves.

Nevadas (Nevada; Humboldt Times 1856; Sacramento Daily Dem. State Journal 1856) . . . See Yubas.

Nik-koo-le . . . Former village on north side Bear River opposite Yam-man-ne-poo.

Nem se-we; Nim Sewe (Nem-shoos; Nemshan; Nem-shaw; Nemahous;

Nemshaw; Nim Sewi; Nim-shu; Nimskews; Nim-skews; Nim-sirs; Nim-sus; Sim-sa-wa) . . . Band and rancheria on headwaters Butte Creek, near edge of timber, fifteen miles northeast of Chico (Information from old Mitchopdo man, Jack Frango).

Nish-e-nam (Neshanacks? Nishinam; Ni-shi-nam) . . . Division of Midu inhabiting valley of Bear River (Powers, Dixon, Merriam). See also Nis-se-nan. Called Tanko by the Northern Midu (Dixon).

Nis-se-nan (Necenon; Nesenom; Ne-se-nan; Neeshenam; Nis-se-non) . . . Southeast division of Midu, in foothills from American River south to between Middle and South Forks Cosumnes. Merely the word for Indian people—here pronounced Nis-se-nan (Merriam 1904). The same word on Bear River is pronounced Nish-e-nam (Powers; Merriam).

Nis-se-non . . . Nis-sim-pa-we-nan name for first tribe east of themselves, up American River.

Nis-sim-pa-we-nan . . . Midoo tribe on Sacramento and Feather Rivers from Sacramento to near Yuba. Their name for themselves—often slurred to Pa-we-nan.

Noi-yu-ke (Noiyucans; Noi-Yucans; Noi-yu-cans; Noyuke) . . . Name used by Northern Midu for related tribe about the junction of Yuba and Feather Rivers (Geiger 1860). See Yubas.

Northeastern Midu or No-to-koi-yo (Dixon 1902; Merriam 1909).

Northern Maidu—Loeb (after Dixon); Pono Folkways, 172, 1926.

No-to-koi-yo (Notoma) and No-to-koi-yo mi-dem . . . Midoo tribe in American Valley and Big Meadows, Plumas County. Their name for themselves. Also applied to them by several related tribes

on the south and southwest. Kow-wahk name for the tribe northwest of main Yuba (including Sierra City, Downieville, and Camptonville).

No-to-koi-yo mi-dem and In-yan-num mi-dem . . . Name of No-to-koi-yo of Big Meadows in their own dialect.

No-to-koi-yum . . . Tahn-kum (of Stanfieldd Hill) name for tribe at Smartsville and "up mountains."

Notoma . . . Northeastern Midu (Dixon 1905).

No-to-mah . . . Mitch-op-do name for northeastern Mideo (No-to-koi-yo). Name said to be in Kon-kow or Ti-mah language.

No-to-musse . . . Pa-we-nan name for tribe on American River reaching from about seven miles above Sacramento up to Faircaks.

Notos (Notonans; Notoangcows) . . . Easterners.

O-e-do-ing ko-yo (Oidoingkoyo) . . . Village in Big Meadows about ten miles north of Prattville, Plumas County (Dixon).

Oi-dim-mah . . . Mitch-op-do name for Yah-nah of Upper Deer Creek (from Oi-dah, north).

Oloksecumne . . . Village in Sacramento Valley (Bancroft). Not to be confused with Sekumne.

Okpam . . . Former village on west side Feather River (just below Sesum) below Marysville (Dixon).

Olash, Olashes . . . See Ollas.

Oleepa (O-lipas; O-li-as, Johnson 1850; O-lip-pas) . . . Former village on Feather River twenty miles above Marysville (thirty-two miles above mouth of Feather River). See also O-lo-lo-pah.

Ol-la (O-la; Olla; Ollas; Olash; Olashes; Hol-lah) . . .

Former village on west side Feather River opposite mouth of Bear River (Powers). On west side Feather River about one mile above Nicalaus (Bidwell). "On Sacramento River just above Knights Landing" (Dixon). See Hol-lah.

O-lo-lah-pah (O-lo-lo-pah; Oleepas; O-lop-as; Ololopai; O-lol-lah-pi; Hololipi; Ho-lil-le-pa; Ho-lil-li-pah; Holil-le-pas; Holilepas; Holoaloois; Hol-o-lu-pai; Jollillepas) . . . Village on Feather River about two miles south or southwest of Oroville-- (On south side Yuba River in valley, above Bo-kah (B.T.)).

O-lo-lo-pah . . . Village on northwest side Feather River about two miles south of Marysville. Language essentially same as Mitchopdo.

Oneshanate (Ones-shan-a-tee) . . . Sacramento River tribe below Junction of Feather River. May be Poo-e-win.

O-no-cho-mah (On-cho-mo; Onopoma; On-o-po-ma; Ontcoma) . . . Former Village at Mud Spring five miles south of Placerville, El Dorado County.

On-o-po-ma (18 Treaties) . . . See O-no-cho-mah.

Ooncows . . . Typographical error for Concows.

Oos-to-ma (Oostomas; Us-to-ma; Ustoma; Ustu) . . . Band at Nevada City on Yuba (Powers 1874).

Oos-tah-mah . . . Name given by Kow-wahk for their old rancheria at north side Nevada City.

O-pel-to (Opelto) . . . Former Nishinam village on Bear River "at the Forks" (Powers).

O-pok (Opok) . . . Former village between North and Middle Forks Cosumnes River near Nashville, El Dorado County (Dixon).

O-pok-i-ki . . . Former Pawenan village on each side Sacramento River eight miles above Sacramento.

O-so-ko . . . No-to-koi-yo name for their band in American Valley.

O-tah-ke . . . Mitchopdo village on Big Chico Creek about half mile below mouth of Sandy Gulch Creek.

O-tah-ke (Otakay; Otaki; O-ta-ki; Otakimma?; O-ta-kum-ni) . . . Former village on main Chico Creek below Sandy Gulch in foothills between Big and Little Chico Creeks a few miles east of Mitchopdo (Dixon). Village Otakumne; people Otakey (Powers).

Otakimma . . . Given by Gatschet as inhabitants of Mitchopdo village on Chico Creek.

Pah-ke (Pachi?; Pake; Pakip Paiki) . . . Village on Mud Creek near its junction with Big Chico four and a half to five miles west of Chico, or near Cusa Lagoon, north of Chico (Dixon).

Pah-kem . . . Mitchopdo rancheria on west side junction of Mud Creek with Big Chico Creek.

Pah-ke-mah-le (Pacamallies; Pah-kah-mah-le; Pah-ke mah-le; Pah-rah-mah-le; Pakamalli; Pa-ka-mal-li; Pa-qamali; Paqa mali; Pe-ka-soo-e?; Puk-kah-mah) . . . Achomawe and Modesse name for Northeast Midoo (Notokoiyo).

Pahm-pah-kahn . . . Kow-wahk name for their old rancheria on present site of Anthony House (Name of more recent one being Ko-ko-chah.).

Pa-kan-chi (Pacanche) . . . Nishinam village on Bear River (Powers).

Feather River (Sacramento Daily Transcript 1891).

Palanshan (Palanshan; Palanshaw) . . . Village in Sacramento Valley (Bancroft). Probably same as Panpacan.

Pa-nan or Pa-we-nan . . . Slurred forms of Nis-se Pa-we-nan.

Pan-koi-yo . . . Kow-wahk name for old rancheria Northerly from Challenge and believed to be No-to-koi-yo.

Pan-pa-kan (Palanshan? Panpacans; Panpakan; Paupakan) . . . Village on Deer Creek near Anthony House, Nevada County (Powers, Dixon).

Pap-pook . . . Kow-wahk name for rancheria about a mile east (above) Grass Valley.

Patcamisa . . . Yana name for Midoo (Dixon).

Paw-puk-ko . . . Mitchopdo name for village of foothills tribe at Cherokee, Butte County.

Pe-dow-kah . . . Mitchopdo village on each side Sacramento River, opposite Munroe Island. Told me by the very old Mitchopdo Jack Frango. He thought the village was occupied by both Mitchopdo and the Wintoon tribes of the west side.

Pe-kah-soo-e (Tik-e-soo-e-e; Tilisui-i) . . . Hat Creek At-tsoo-ka-e name for Northeast Midoo.

Penutian family . . . A super-group proposed by Dixon and Kroeber in 1912 as comprising Wintoon, Midu, Mewan, Olhonean, and Yokuts.

Pe-tut-taw . . . Mitchopdo name for their former rancheria about a mile south a Dayton and half or three fourth mile southwest of Sap-se.

Pico Indians . . . Tribe between Middle and South Forks Feather River (Sacramento Daily Transcript 1951).

Pitsokut . . . Former village fifteen miles northeast of Sacramento near present Roseville, Placer County (Dixon) (May be same as Bat-si).

Pol-mot . . . Mitchopdo rancheria at Bidwell Spring six or seven miles east of Chico.

Po-ma-nio . . . Given in Chico Record of December 28, 1929, as one of the tribes signing Treaty of Chico Creek at Bidwell Ranch August 1, 1937. No such tribe was mentioned. The name is that of a man (Po-ma-ka) signing for the Sim-sa-wa tribe.

Poo-e-mah . . . The Mooretown Kum-mo-win or Ti-yim and the Chico Mitchopdo name for Tahn-kum of Stanfield Hill.

Poo-lak-ah-too (Pulacatoo, Pu-lak-a-tu; Pulakatu) . . . Former Nishinan village on Bear River (Powers).

Poo-soo-ne (Bashonees; Bashones; Bushaney; Bushone; Bushones; Bushoney; Bushune; Bushumnes; Bushunes; Bushny; Busheny; Piyuni; Poosoonas; Pushune; Pushune; Pushune; Pujune; Pujare; Punjuni; Pusuna; Pu-su-na; Pusune; Pusunime; Puzhune; Puzlumne) . . . Former Pa-we-nan village on north bank American River close to Sacramento River and immediately north of city of Sacramento. Source of the ridiculous family name Pujunan. Dixon given Pusune as one of his four "Nishinam divisions."

Pujunan Family . . . Stock name (Pujune Latham 1856; Pujunan Powell 1891) is Midu.

Pujuni (Piyuni; Pujara; Punjuni) . . . Errors for Poo-soo-ne (see also Pa-we-nan).

Puzhune . . . Dana, MS; Hale, Ethnograph. Wilkes Exped., p. 222, 1846. See Poo-soo-ne.

Quotoas (Kwotoa) . . . Former band at Placerville (Powers).

Ridge Indians . . . Tribe between Middle and South Forks Feather River (Sacramento Daily Transcript 1851).

Sa-ap-kahn-ko . . . No-to-koi-yo name for their band at Mountain Meadows.

Sah-mah . . . Former Pawenan village on each side Sacramento River one and a half miles below mouth of American River (now in Sacramento City cemetery).

Sak . . . Notomusse village on north side American River seven miles above Sacramento (westernmost village of Notomusse). The inhabitants of Sak were called Sakumne (Se-kum-ne; Sekumne; Sekomne; Sekanne, Dana MS, Hale 222, 1846; Secumnes; Secumni; Sekumne; Sicumnes; Lacomnis misprint).

Sap-se . . . Mitchopdo name for their former village about half a mile southeast of Dayton on small Creek sometimes called Little Butte Creek.

Sa-wim-mah . . . Kum-no-win name for tribe on the west ("below") in the Blue Oak belt and reaching southwest to Marysville and Yuba (See also Sow-wah-nah).

Se-dow-we . . . Mitchopdo village in northeast side of loop of Sacramento River southwest of Kusal Lagoon two and a half miles

northwest of Chico Landing and one quarter of a mile below Hamilton Bridge.

Sek . . . Village on North side Yuba River below Bo-tawk (B.T.).

Se-kum-ne (Secumne(s)); Secumney; Secuman; Secumne; Sicomme; Zicomme; Sicamne; Sekumne; Sekamne; Secumne) . . . The inhabitants of Sa'k, or of Sek, which see.

Se-sum (Sesum; Seshums; Sisumi; Sisum; Sisums; Sidume? Sicha; Sishu; Lishu; Te-shum? Seusumne; Siusumne; Siusumn; Ziusumne; Ziuzume) . . . Village on west side Feather River just south of Minal and between Yuba City and Hok Farm.

Sho-kum-in-lep-pe (Shokumimleppe; Shokumimlepi) . . . Former Nishinam band on Bear River (Powers).

Shoo-ta-mool (Shootamool; Shu-ta-mul; Shutamul) . . . Nishinam village on Bear River (Powers).

Sidume (Lienhard 1898) . . . Possibly typographical error for Sisum, but may be Sekumne.

Silongkoyo . . . Village at or near Quincy, Plumas County (Dixon).

Sim-sa-wa (Simsawa) . . . Tribe or band represented at meeting of Treaty Commrs. at Bidwell's ranch on Chico Creek, August 1, 1851. Probably same as Nim Sewe.

Siwim Pakan . . . Former village between South and Middle Forks American River a few miles north of Kelsey, which is north of Placerville, El Dorado County (Dixon).

So-lak-e-yu (Solackeyu; Solakiyu) . . . One Nishinam band on Bear River (Powers).

Sook-soo-koo . . . Mitchopdo village on east side Sacramento River opposite Kusal and California Islands and west of Kusal Slough one to three fourths mile north (or northnorthwest) of Chico Landing.

Soo-noos; Soo-noo-se (Sunus; Su-nus; Su-nu; Sunu; Sunusi) . . . Former Mitchopdo village on east side Sacramento River south of Parrot Landing and on Parrot Grant. (Arguello 1821; Treaty Commrs. 1851; Dixon 1905)

Southern Maidu (Dixon 1902).

Sow-wah-nah . . . Kum-mo-win name for tribe of Colusa region on Sacramento River (Ko-roo and Pat-win). (See also Sa-wim-nah)

Tadoika . . . Village near Durham on Big Butte Creek south of Chico (Dixon).

Tagus . . . See Ti-kus.

Tah-kow . . . Nis-sim-pa-we-nan name for their own people at Poo-soo-ne rancheria. Also called Tah-kow by the Notomusse.

Tahn-ku . . . Kow-wahk name for related tribe at Auburn (Rancheria Aw-pul-la).

Tah-se-ko-yo (Tashikoya; To-si-ko-yo; Tusikweyo) . . . former village at Taylorsville, Plumas County (Powers 1877; Dixon 1905).

Tahn-ku . . . Tahn-kum of Stanfield Hill name for tribe at Nevada City ("Other tribes call us same").

Tahn-kum . . . The Midoo tribe of Stanfield Hill, Yuba

County, say they have no general name for themselves but use rancheria names. They are called Tahn-kum (Tahn-ku) by tribes north of them, and Poo-e-mah by the Mooretown Kum-mo-win or Ti-yim, and by the Chico Mitchopdo.

Taichida (Taitchida and so on) . . . see Ti-ched-dow.

Ta-lak (Talak; Tallak) . . . Nishinam band on Lower Bear River (Powers 1874).

Tanlocklock (Typographical error for Yanlocklock).

Tanko (Tainkoyo; Tankoma; Tankum) . . . Northern Midu name for Southern Midu (Chever 1871; Dixon 1905 and 1910) see Tahn-ku.

Ta-tan-wu-tu . . . Mitchopdo name for village of foothills tribe on Concow Creek on ground now occupied by Spring Valley Reservoir.

Tausune (possibly Poo-soo-ne) . . . Sacramento Valley (Sutter 1848).

Tawn imbut-tuk . . . See To-an-in-but-tuk.

Tawsingcow . . . North place.

Tayima (Ti-yim) . . . Name used by northeast Midco for Northwest Midco (Dixon 1905).

Teingcow . . . Western people or place.

Te-shum (Lishu; Teeshums; Tishum; Ti-shum) . . . Former village on west side Feather River above Hok--between Yuba and Bear Rivers (Powers 1874).

Tet-tem-mah . . . Name given by Kow-wahk for their old rancheria at south side Nevada City.

Txhik-e-me-se (Tchikimisi; Tchikimisi) . . . Former village between North and Middle Forks Cosumnes River; on south side Cosumnes River not far from mouth of Camp Creek (Dixon).

Ti . . . Kow-wahk word (meaning west) used for Mooretown tribe ('Eum-mo-win'); also for people at Enterprise and Bald Rock.

Ti-e . . . Kow-wahk name for Ko-mo-win (Mooretown Country). Also called Naw-to-koi-yo (north to Bucks ranch) but not the No-to-koi-yo tribe proper—confusion due to meaning of word 'North-eastern.'

Ti-ing koi-yo . . . Mitchopdo name for village of foothills tribe at Yankee Hill, Butte County.

Tik-e-soo-e-e (Tikisui-i) . . . Hat Creek Atsookae name for Midoo (Dixon 1905), see Pe-kah-300-e.

Ti-kus-se . . . Village at Dogtown (Magnolia).

Ti-im . . . No-to-koi-yo name for tribes on the west.

Ti-im or Ti-yim (Ti-e, singular) . . . Tahn-kum (of Stanfield Hill) name for Kum-mo-win of Mooretown, Enterprise, Bald Rock, and Bidwell Bar.

Ti-im mi-dem or Ton-kum . . . Midoo tribe in low country west of Big Meadows (Bucks ranch and Kon-kow), in Big Meadows dialect (No-to-koi-yo).

Tik-koom . . . Kum-mo-win name for tribe in Oroville region (talk same as Sa-wim-mah of Marysville).

Ti-kus (Ta-gus; Tagus; Taikus; Taiku; Taikushi; Tigres) . . . Former village near Cherokee or Pentz's in mountains at heat of

Dry Creek, Butte County, about fifteen miles southeast of Chico.

(Adam Johnston 1850; Dixon 1905)

Ti-kus-se . . . Mitchopdo name for village of foothills tribe on site of present Magalia (or Dog town) on west side of canyon of West Branch Feather River.

Ti-ched-dow (Ti-se-da; Taisida; Tai-chi-da; Taitchida; Tychedas) . . . Former village on west side Feather River—a very large town (Powers 1874). Few miles southeast of Marysville (Dixon 1905). South of Yuba River and below Me-so (Blind Tom).

Ti-e (Ti; Naw-to-koi-yo) . . . Names applied by the Kow-wahk of Nevada City to Mooretown tribe (Kum-mo-win), reaching north to Buck's ranch; and to people at Enterprise and Bald Rock.

Tinan (Tinon) . . . Nissenan name for Mokizumne tribe; means "West people."

Ti-nan . . . Kow-wahk name for Down West (i.e., Southwest) tribe.

Ti-yim, Tayina . . . Name used by northeast Midoo for foothills division of northwest Midoo (Dixon 1905).

To-am-cha (Toamtcha; Toam-cha; Tomcha; Tomchas; Tom-chaw) . . . Band formerly on left (east) bank Feather River east of Lomo, Sutter County (above Yuba) (Powers 1877; Dixon 1910). Tom-chaw village on south side Yuba River below Nan-nah-nah (Blind Tom). On East side Feather River (about half a mile from river) two miles above mouth of Yuba (Bidwell).

To-an-im-but-tuk (Toanimbuttuc; Toan-im-but-tuk; Tawn im-but-tuk;

Toanimbuttuk) . . . Nishinam village on Bear River (Powers 1874).

In No-to-mus-se language name means small pine tree.

To-koma . . . Sacramento Valley Midoo name for Midoo of her foothills (Dixon 1905).

Too-e . . . Kow-wahk name for rancheria at Chicago Park one or one and a half miles south of Buena Vista.

To-se-me-nik and To-sim-me-non . . . North Mewuk (of West Point and Ione) name for Nissenon.

To-se-mus-se . . . Nis-sim-pa-we-nan name meaning "North people," applied to Chico tribe (Mitchopdo).

To-se-win . . . Sub-tribe at Folsom and vicinity (So-called by Nissenan of Cosumnes River). May be same as No-to-mus-se.

Ton-kak . . . Mitch-op-do name for tribe on middle Feather River (Kum-mo-win of Mooretown region). Name said to be in Kon-kow or Ti-mah language. Also called Ko-mo-mah.

To-sow-wan-no . . . Name given me by Kow-wahk for their present rancheria Campoodie at Nevada City.

Ton-kum or Ti-im mi-dem . . . Name in Big Meadows dialect of No-to-koi-yo for Midoo tribe in low country west of Big Meadows (Bucks Ranch and Kon-kow).

To-si-ko-yo (Tosikoyo) . . . Village in Indian Valley, Plumas County (Powers). See Tawsingcow.

To-sow-wan-no . . . Kow-wahk name for their people from Nevada City region and northerly to San Juan and Challenge.

To-to (Toto; Totos, Marysville Weekly Express 1858; Totu)

as Mibu division on South Fork American River from a little above

. . . Band in foothills on Honcut Creek near Oroville (Powers 1877).

Totoma . . . Former village on east side North Fork Feather River, about midway between Yankee and Hengy, Butte County (Powers 1877; Dixon 1905).

Tsaktona . . . "Maidu division living beyond Bidwell Bar, Butte County" (Handbook 1910).

Tsamak (Chamak) . . . Tsamak: Former village near Sutter's Fort, Sacramento (Dana MS; Hale, 222, 1846). See Sah-mah.

Tsam Bahenom . . . Former village short distance northeast of Mooretown, Butte County (Dixon 1905).

Tsekankan . . . Former village few miles southeast of Nevada City (Dixon 1905).

Tse-lim-mah . . . Mitchopdo rancheria on north side Big Chico Creek three or three and half miles northeast of Chico (opposite Forest Station).

Tsoo-lam-sa-we (Palanshan; Palanshaw; Tsulamsewi; Tsulam Sewi) . . . Midu name of Chico Creek and people at its head (Curtin MS 1885, Dixon 1910).

Tsoo-lam se-we . . . Mitchopdo rancheria on Little Chico Creek, apparently near Boness Ranch (location uncertain).

Tsuka . . . Former village near Forbestown, about 12 miles east of Oroville, Butte County (Dixon 1905).

Tum-me-lik (Tumbalo; Tummeli) . . . Mewuk name for Nissenon (north people, same as To-se-menik). Tummeli . . . (Given by Dixon as Midu division on South Fork American River from a little above

Coloma to Riverton.

Tutude . . . Band at Seventeen mile, Glenn County (west of Sacramento River) in 1853 (Judge T. E. Jones—Kelsey).

Tuzhune . . . Misprint for Puzhune equals Poo-soo-ne.

Tychedas . . . Former large village on west side Feather River below Oroville and above Honcut Creek (Powers). See Ti-se-da.

Uba (Ubu) . . . See Yuba.

Us-to-na (Ustoma; Us-to-na; Ustu) . . . Ustu of Bancroft, for village in Sacramento Valley, may be same. See Costomas.

Valley Indians ["Mountain and Valley tribes (Bidwell's)"] . . . Name used for Indians originally inhabiting Sacramento Valley around Chico (Rebellion Records 1897).

Vesnak (Veshanacks; Vesnacks; Vesnak) . . . Band said to be southwest of Nemshoon (Taylor 1860); said to be on Sacramento River north of Sacramento (Bancroft 1874); said to be near junction of American River and Sacramento on South side (Handbook 1910). Dixon gives Vesnak as one of his four "Nishinam divisions."

Vubum . . . Error for Yubum equals Yuba.

Wa-chuck-na . . . See Ma-chuk-na.

Wah-kah-dut . . . Name given me by Kow-wahk for their present rancheria Campoodie at Nevada City.

Wahl-lok (Wahl-lak; Wallock) . . . Former Pawenan village on east side Sacramento River near Fremont. The people were Wahl-lah-kum-ne (Walacumnie; Walagumnes; Wallakumnes, Walakumne). To be discriminated from Mewan tribe of same name.

Wah-nah-tahm . . . Mitchopdo rancheria on north side Sandy Gulch Creek about one mile northeast of Chico and on east side of highway.

Wah-wah (Wawah) . . . Northern Piute name for tribes west of Northern Sierra.

Wah-wahl-too-pah-ah (Wawaltupaa) . . . Yana name for midoo (Dixon).

Wai-de-pa-can (Waidepacan) . . . Band represented at meeting with U. S. Treaty Commrs. near Yuba River, July 18, 1851. See Wi-ne-sa-pa-kan.

Wal-la-kum-nes . . . The inhabitants of Wahl-lok.

Wan-muck (or Wannuck; Wannuck) . . . Band or tribe represented at meeting with U. S. Treaty Commrs. near Yuba River, July 18, 1851, possibly of Wana rancheria near Stockton.

Wapum-ne (Wajuomne; Wapoomne; Wapoomne; Wapomney; Wapoomney; Wapummie; Wapumnies; Wapumney; Wapumney; Wo-pum-ne; Wopumne) . . . Village and band in foothills attributed to near Latrobe, El Dorado County to near Michigan Bar on Middle Fork American River (Dixon). Dixon gives Wapumne as one of his four "Nishinam divisions."

Wemah's Band ("Wemah's name corrupted from Guileremus [Guillermo?], given him at Mission") Yuba River region.

We-se-nah . . . Former Pawenan village on each side Sacramento about nine miles above mouth of American River.

Wil-lil-lim (Willem) . . . Mitchopdo village one half or three fourths miles southwest of Mitchopdo (about four and half

miles south of Chico) on same creek, sometimes called Little Butte Creek.

Wil-le (Willie; Willey; Willys) . . . Sacramento Valley tribe (Chever 1870); former Midu division in Sutter County (Handbook 1910).

Wi-ma (Wima; Wyma) . . . Village on Feather River (Powers); may be same as Mimal, Mimal.

Wi-me-sa-pa-kan . . . Nissenan village a little below Latrobe in western El Dorado County (Chief Hunchup).

Wo-ko-dot (Wokodot) . . . Former village at Nevada City (Dixon 1905).

Wo-pum-ne . . . See Wapumne.

Wurt-ta gow-wahk . . . One of the Kowwahk names for themselves. A Midoo tribe between Middle-upper Yuba and American Rivers. Also called Kow-wahk and Ne-sem gow-wahk. Their names for themselves.

Ya-cum-na (Sa-cum-na; Yacumna) . . . See Sak and Sekumne.

Yah-le-soom-ne (Yalesummy; Yalesumne; Yalesumne; Yalisumni; Yalesumni; Yaleyumne; Yuleyumne; Yassumnes; Yaesumne; Yah-lis?) . . . Tribe on west bank lower Sacramento (Hale from Dana 1846). Former village near Salmon Falls on south side South Fork American River fifteen miles west of Placerville (Dixon 1905). (Two tribes and localities may be here confused.)

Yah-lis . . . Former Nissenan village close to Latrobe hill, western El Dorado County. Are not the Yalesumne (Yalesumni, Yalisumni, Yaesumne) the people of Yah-lis?

Yah-mah-na-poo . . . Former Pawenan village on north bank American River half a mile above its mouth (a quarter mile above Poosoone).

Yah-oo-ko (Ya-u-ko; Yauko) . . . Former village about seven miles northeast of Chico (Dixon 1905).

Ya-na-do (Yamado) . . . Tribe meeting U. S. Treaty Commrs. near Yuba River, July 18, 1851. Probably Yamaku rancheria just south of South Fork Yuba River (Kroeber 1925, p. 394).

Yamako (Yamagatock; Yamlocklock; Yumagatock) . . . Former village about eight miles westsouthwest of Nevada City (Dixon 1905); about nine miles east of Nevada City (Dixon in Handbook 1910).

Yam-man nim-mah (from Ya-me-ne or Yam-me-ne, mountains) . . . Mitchopdo name for the Midoo of the mountains east of Chico.

Yam-man-hu . . . Former village on north bank Yuba River where town of Marysville now is (Blind Tom).

Yam-man-ne-poo . . . Former village on south side Bear River opposite Nik-koo-le.

Yas-see (Yassee; Yas-si) . . . Tribe or band meeting U.S. Treaty Commrs. near forks of Cosumnes River, September 18, 1851.

Yek-kal-le . . . Former Notomusse village on north side American River a little below Fair Oaks.

Yiikulme . . . Former village on west side Feather River just below Hoako (Dixon). Probably same as Yokolme.

Yodok . . . Former village on east bank American River just below junction of South Fork (Dixon). The Nissenan name of

the main American River is Yo-dok-um sa-o. *California, July 11, 1927.*

Yok-kol (Yukal; Yucal; Yokolme; Yukumne; Yukulmes; Yukulmey; Yukae [misprint Latham 1854]) . . . Former Pawenan village on west side Feather River a little below Nicolaus and opposite Plumas Landing. (The people, Yo-kol-me).

Yo-ko-lim-du (Yokoalimduh; Yo-ko-lim-duh) . . . Former Nishinan village on Bear River (Powers 1874).

Yo-kol-me (Yokulme; Yo-kol-mies; Yokil-me; Youcoulumnies; Youcoulumnes; Yukolumni; Yukulme; Yukulme; Yukulmey; Yu-kul-me; Yukutneys (misprint); Yukelmeys; Yok-kol-me; Yu-kool-me; Touserlemnies? Kulme; Kul-meh; Coolmehs; Yiikulme?) . . . The inhabitants of Yok-kol. Pa-we-nan village on west side Feather River opposite Plumas Landing, three or four miles south of Sutters Hok farm (Blind Tom).

Yol-la-mer (Yollamer; Yo-la-mir) . . . Tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851.

Yo-lem-hu . . . Notomusse village on south side American River below Folsom; easternmost of Notomusse villages.

Yow-koo (Ya-u-ko; Yauko) . . . Mitchopdo rancheria on south side Big Chico Creek perhaps a mile above Tse-lim-mah (which is three or three and a half miles northeast of Chico).

Yo-tam-mo-to (Yotammoto) . . . Former village near Genesee, Plumas County (Dixon 1905).

Yuba . . . "Tribe of Maidu Indians . . . who lived in the Feather River about twenty miles above its juncture with the

Little Butte Creek seven or eight miles east of Chico.

Sacramento." Placerville Republican, California, July 11, 1927.

Yu-bah (Yuba; Yuba Indians, Sacramento Daily Dem. State Journ. 1856; Yuba, Lienhard 1898; Yubas, San Francisco Daily Pacific News 1852; Yubas, Johnson 1850; Yuba, Yubas, California State Journal 1857; Yubas, Marysville Weekly Express 1858; Yuva; Yuvass; Vubum; Uba; Ubu; Nevadas; Yubas Indians, Daily Alta California, April 6, 1852; Yupu) . . . Village on west side Feather River at mouth of Yuba River (Nevadas and Noi-yu-ke). See also Yu-poo. Yu-bah was on south side mouth of Yuba River, on east side Feather River (Blind Tom).

Yu-bah musse and Chi-em-wi-e . . . Pawenan names for Yuba tribe (Blind Tom).

Yu-bah-mus-se or Chi-em-wi-e . . . Nis-sim-pa-we-nan name for Yuba River tribe (fourteen or more rancherias).

Yukal (Yucal) . . . See Yok-kol.

Yukulme (Yukulmy) . . . See Yok-kol.

Yukutney . . . Band in foothills of north or northeast Placer County (Bancroft).

Yu-dow . . . Mitchopdo village on south side Big Chico Creek opposite mouth of Sandy Gulch Creek.

Yulu (Typographical error for Yubu) . . . Village in Sacramento Valley; stock uncertain (Bancroft).

Yumagatock . . . Village in Sacramento Valley (Bancroft). Stock uncertain. May be people of Yumam.

Yum-mut-to . . . Mitchopdo rancheria at Forks of Big and Little Butte Creek seven or eight miles east of Chico.

Yumam . . . Former village on site of Oroville (Dixon 1905).

Yu-poo (Yu-poo; Yu-poo-mu-se; Yupu; Yuba) . . . Former village on west side Feather River ("West of Marysville," Dixon 1905; on site of present Yuba City, Dixon 1910; "Below Knight's Landing"—Chief Hunchup).

Yu-soom-ne (Yaesumnes; Yajumui; Yasumnes; Yasumni; Yosumnies; Yusunne) . . . Former village in Sacramento Valley (Bancroft).
Stock uncertain; may be Cosumne.

Yut-duc (Yutduc) . . . Tribe meeting U. S. Treaty Commrs. on Chico Creek, August 1, 1851. Possibly same as Yodok.

Midoo tribes, bands, and villages

See also Carton 2, Folders U/20a/N1

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

Midoo tribes, bands, and villages

^{center}
^{h.c.} →
A'-chup... Former No-to-mu-se village on N side American River W of San Juan.--

Ahm-koi-yo... Kow-wahk name for old rancheria at Colfax.

Ahn'-nah-pe... Former No-to-mu^s-se village on N bank American River where Fair Oaks now is (opposite Kis-kis).--

A'-kwah... Former No-to-mu^s-se village N side American River four miles above A'-chup.--

Auburn Indians... Name used for Indians in vicinity of Auburn, Placer Co. (Sacramento Daily Democratic State Journal)

Aw-pul-la... Kow-wahk for Tahn-ku rancheria at Auburn.

Bah-hahp-ke... Mitchopdo village on Bidwell Ranch (present Indian village in NW part of Chico).--

Bah'-he-yu hoo-loo-koo... Village on Sandy Gulch about 3 miles W of Chico --not to be confounded with Bi-yu on Feather River.--

Synonymy: Bah Yu, Dixon 1905.

Bayu, Powell, 1891.

Baht-tche (Bah-tse or Baht-ze)... Mitchopdo name for rancheria on W side Sacramento River at Jacinto. Belongs properly to Wintoon tribe, but said to be shared by Mitchopdo.--

Synonymy: Bat-si... Tribe meeting^g Treaty Commrs. at Bidwell Ranch Chico Creek, Aug. 1, 1851.--18 California Treaties(1852) 1905; Royce, (1899) 1901. May be same as Pitsokut of Dixon, located near Roseville. Dixon 1905; Handbook 1910.

Bah Yu, Dixon 1905 -- See Bi-yu.

Bai-yu, Powers 1877... See Bi-yu

Bā-kah-mah'-le... Medesse name for No'-to-koi'-yo. --See also Pah'kah-mal-le .

Ba-mom'(Bamom)... Nessenan village on site of Shingle in El Dorado County, 7 miles SW of Placerville.--
synonymy; Bamom, Dixon 1905, Handbook 1907.

Bashonee, Bancroft 1875; Bashonees, Taylor 1860 ; Bashones, Bancroft 1874: see Bushummes & Poo-soo'-ne.

Bat-si, 18 Calif. Treaties (1852) 1905... See Baht'-tche.

Bauka (Dixon 1905).... See Bo'-kah.

Bayu, (Powell 1891)... see Bah'-he-yu.

Bem-pi (Be-ne-pi & Benopi misprints)... Tribe or band meeting U. S. Treaty Commrs. near Yuba River, July 18, 1851.
Synonymy: Be-no-pi, Benopi, C. C. Royce(1899) 1901.

Benkōmkō Mi... Village between N and Middle Forks Feather River in Butte County (Dixon) 1905

Be-no-pi (or Benopi), C. C. Royce (1899) 1901... See Bem-pi

Bidwell Tribe...(Mitchōpdo) band on Bidwell Ranch at Chico(Taylor)

Synonymy: Bidwell's Indians, Daily Alta Calif. 1852

"Bidwell's Indians (Mountain and Valley tribes"..Sacramento Daily Democratic State Journal(from Marysville Express 1856)

Bidwell Indians, Bidwell tribe... Sacramento Daily Democratic State Journal,(from Butte Record) 1856.

Bidwell tribe, Taylor, 1859-1862.

Bi'-yu... Band on W side Feather River below Groville(Powers.) Village on west side Yuba river below Bo-kah ,#(from Blind Tom)

synonymy: Bai-yu, Powers, 1877.

Biyous, Powers, 1874.

Bah Yu, Dixon, 1905.

Boca(s), Powers 1874 ... See Bo-kah

Bogars, Johnston 1850... ^{See} Bo-kah
^

Bogas, Johnston 1852... See Bo-kah

Bo-ka, Powers, 1877... See Bo-kah.

Bo-kah... Rancheria at ^rGridley Bridge on Feather River.-- Band on
^{est}W side Feather River above Honcut Creek (Powers).

Synonymy : Bauka, Dixon 1905; Handbook, 1907

Boca(s), Powers 1874

Bogars, Johnston 1850; Sacramento Daily Transcript
1850

Bo-ka, Powers, 1877

Boka, Powell, 1891.

Bogas, Johnston, 1853, 1857

Booku, Handbook (Curtin MS 1885) 1907.

Bo-kah... Village NW side of Yuba River below O-lōl-lah-pi.-- (Blind
Tom). Not to be confused with village of same name at
Gridley Bridge on Feather River.--

Boo-sha-mool... Nishinan band on Bear River near RR crossing (Powers)
1874.

Synonymy: Bu-sha-mul, Powers 1877.

Bushamul, Handbook 1907.

Bo-tawk... Village N side Yuba River below Tom-chaw.-- (Blind Tom)

Botoko... Given by Dixon as village W side Feather River below Oroville.

Bo-tuk sā-o is Deer Creek.--

Buba... See Yuba^a.

Of interest historically: Represented at meeting of U.S. Treaty Commrs. on Chico Creek August 1, 1851. Visited by Arguello in 1852. (H. B. Brown MS, Vocabulary and Drawings 1852)

Properly belongs to Wintoon tribe but shared with the Mitchōp-do. Pronounced Tsā-ne (or Chā-ne) by the Mitchōp-do, and Tsē-no (or Tsen-ne) by the Wintoon 'Noemuk' tribe.

Synonymy : Chene, Bidwell 1877.

Cheno, Ordaz MS 1821.

Che-no, 18 Calif. Treaties (1852) 1905.

China, and China Village, H. B. Brown 1851 & 1852.

Chico Indians... Band in vicinity of Chico (Marysville Weekly Express, 1858). See Mitchōp-do.

Synonymy: Checo Indians, Daily Alto Calif., July 3, 1852.

Chí-em-wi-ě and Yu-bah mus-se... Pā-we-nan names for Yuba tribe.--
(Blind Tom).

Chí-mus-se... Nis-sim-pā-we-nan name for Patwin and Pahtin (Koroo) from Knights Landing (Lil-ke) up to Kah-sil'above Colusa.--

Chino... See Che-no.

Chí-soo... Kow-wahk name for Northern Piute tribe.--

Chu-em-du... See Che-em-duh.

Chu-em-duh... See Che-em-duh.

Chupumnes... Village near Sutters Fort.

Coloma... See Koloma .

Co-lu... See Ko-loo

Comoangcow... Southern people or place ().

Concow... Band in valley of same name .-- see Konkow.

Cow Cow... ^T~~Typog.~~ error for Concow.

Coolmehs... Band and village on W side Feather River above Bear River (Powers). Probably same as Pā-we-man village , Yokulme, Yu-kool-me, which was on west side Feather River opposite Plumas Landing (3 or 4 miles south of Sutter's ~~H~~ Mok Farm). --

Synonymy: Kul-meh, Powers. 1877.

Kulmeh, Powell, 1891.

Yu-kool-me.

Cosumnes... See Ko-soom-mes... Village between American and Mokelumne Rivers.

Cow Cow ... Misprint for Concow, which see.

Cu-lee (Culee... See Cu-lu.

Cu-lu... Band represented at meeting of U.S. Treaty Commrs. at Forks of Cosumnes, Sept. 18, 1851. See Ko-loo & Ke-roo.

Synonymy: Col-lu (Colu), 18 Calif. Treaties, 1852.

Co-lu, C. C. Royce (1899) 1901.

Cu-lee, Bureau Eth. (1899) 1901.

Culee, C. C. Royce (1899) 1901.

Cushna... Band in mountains of S Fork Yuba River (Taylor) 1861.

Synonymy: Cusha (error for Cushna), Schoolcraft, Indian Tribes, 1853.

Cush-nas, Johnson 1850; 1853; Sacramento Daily Transcript 1850.

Cushnas, Bancroft, 1974.

Das-pah (Das-pe)... Kow-wahk name for rancheria at Grass Valley.

Das-pia (Daspia)... Tribe or band at meeting U.S. treaty Commrs. near Yuba River , July 18, 1851.

Dow-bā-mus... Washoo name for Nis-se-non.

Eagle Lake Indians... Name used for Indians in vicinity ⁴Eagle Lake
(Rebellion Records 1897).

Es'-ken'-ne... Former Mitchōpdo village on W side Butte Creek $\frac{1}{2}$ mile
E of Durham(on south side of road.).

Synonymy: Erskines, Rept. Commr. Ind. Affr. for 1850
Johnston, 1857; Sacramento Daily Transcript
1850)

Erskin, Johnston, 1850

Erskins, Johnston, 1850; Johnston 1853.

Eskenimma, Gatschet, 1879.

Es'-kin, Powers, 1877.

Eskin, Powell, 1891.

Eskini, Handbook, 1907

Eskins, Powers 1874

Es-ki-un (eskium), C.C. Royce (1899) 1901.

Es-kuin, 18 Calif. Treaties, (1852) 1905.

Es-nah-kah' mus-se... Nⁱssenon village between N and Middle Forks Cosu-
mnes River (Chief Hunchup's rancheria.)

Feather River Indians... Name used for Indians on Feather River.

Synonymy: Feather River, Geiger, 1858.
Feather River Indians, Lienhard,
1898,

Hai'it... See Hi-it.

Ha'-me-ting-Wo'-le-yuh... Former Nishinan village low down on Bear Ri-
ver(^WPowers) 1874.

Synonymy: Ha'-mi-ting-Wo'-li-yuh, Powers 1877.
Hamitinwoliyu, Handbook, 1907.
Kymatins, Bidwell MS (Chamberlain
& Wells, 1879); not located.

Hangtown Indians... Name used for Indians in vicinity of mining town
of Hangtown (=present Placerville) Sacramento Daily

ly Dem. State Journal, 1856).

Hawk (or Hawk de-se) ... see Hók .

Hawk-hawk... Former Pā-we-nan village on Feather River near Lim-mahn.

He-he-yu... Former village on N side Yuba River between Yuba and Feather and about 4 miles above junction of Yuba and Feather. (B.T.).

HeI-to... Former village on Honcut Creek (Powers 1877).

Synonymy: Hel-to(s), Powers, 1877.

Heltos, Powers, 1874.

Hélto, Powell, 1891.

Holholto, Dixon 1905; Handbook 1907.

Hemben... Former [✓]village on N Fork American River, 6 miles SE of Colfax, Placer County (Dixon 1905)

Synonymy: Hemben, Handbook 1907

Hi-it... Nishinam tribe at Colfax, Forest Hill, and Nevada City (McGee)

Synonymy: Háiit, McGee "1900" (1903)

Hoi-duk,... Kow-wahk name for their old rancheria at Buena Vista.

Hók... Midoo rancheria on west side Feather River ^{some} ~~about~~ ^{miles} below mouth of Yuba River. Sutter's 'Hock Farm' was named for this village. Called Hawk and Hawk de-se by the Ko-roo of Colusa.

Synonymy : Hawk and Hawk de-se (Ko-roo name.).

Hoacks, Powers 1874.

Hoahko, Handbook 1907.

Hoak, Powers 1877; Powell 1891; Wozencraft 1851

Sen. Ex. Doc. 4, 1853.

Hoako, Dixon 1905.

Hoaks,

Hock, Gatten (in Sutter's Rep't. 1847); Sacramen-to Daily Transcript 1850; Derby, Sen. Doc.

1850; Saint-Amant 1854; Taylor (from Marysville,

Calif. Herald Nov. 1856) 1860; Bancroft (after

Sutter) 1874; Burnett 1880; Reprint in Ore.

Hist. Soc. Quart. 1904; Sutter 1881; Wells

1882; Bancroft 1886.

Hock(s), Johnston 1850 and 1853; Rep't. Commrs.

Ind. Affrs. 1850 and 1851; Wozencraft 1851.

Hocktem, Chever 1870; Bull. Essex Inst. 1870.

Hoka,

Hok Hok.

Huk,

Hoancut(s) or Hoan-kut... See Honkut .

Hoitda... Erroneously given by Handbook as 'Division' of Midu on Rock Creek, northern Butte Co. But the name oitdah is merely the word for north in Mitchōpdo language, and the people on Rock Creek were of Wintoon, not Midu, stock.

Hekomo... Former village on E side Middle Fork Feather River north of Mooretown, Butte Co. (Dixon 1905)

Holholto... Former village a few miles south of Mooretown (Dixon 1905)
See Hel-to.

Holilepa (Ho-lil-le-pah; Holoaloois; Holoipi; Hollilupe Indians, Hollilupes, Marysville Weekly Express 1858; Hol-o-lūpai; Hololūpai, Hololupi; Ho-lo-lu-pi; Hololipi; Hololupal, Jollillepa, Ol-lol-lah-pi)... Band on west side Feather River opposite Oroville (Powers 1874) See O-lo-lo-pa.

Hoīlah(O-la; Olash; Olahes; Ol-la; Ollas)... Former Pawenan village on east side Feather River 1½ miles above Lim-mahn.

Hol-lo-wi... Former Pawenan village on west side Sacramento River opposite mouth Feather River.

Homa... Band at Nevada City.

Ho-nam-mah... ("west people") Mitch-ōp-do name for tribe on west side Sacramento River. Also called Me-ni-nah Mi-doo ("Other side people")

Hon-kut (Hoancut; Hoankut; Hoan^h-kut; Honcut, Hornkut Indians, Sacramento Daily Transcript 1851)... Former village on east side Feather River just below mouth of Honcut Creek (Bidwell, Powers).

Hool-poom^h-ne... Nis^h-sim-pā^h-we-nan name for first tribe south of Sacramento City on Sacramento River.

Hoo-min^h-ne... Kum-mo^h-win name for tribe on the east (Higher in mountains -- No-to-koi^h-yo Midoo).

Hop-nom koi-yo... Notokoiyo village on Lights Creek in North ~~Arm~~ Indian Valley in northern Plumas County.

Hopnomkoye... Former village on Lights Creek in North^{er} Plumas County (Dixon).

Indak... Former Nishinam village on site of Placerville, El Dorado County (Dixon).

In^h-no-poo... ^KDum-mo^h-win name for tribe on the northwest (Kon^h-kow or Ti-mah).

In^h'shin... Yuke name for Konkow (Kroeber).

Intanto... Former Nishinam village of Bear River (Powers).

In^h-yan-num mi^h-dem and No-to-koi^h-yo mi^h-dem... Name of Notokoiyo Midoo in big Meadows dialect.

Jolihos... Former tribe at foot of mountains on Feather River about 60 miles above Yuba City (Adam Johnson 1850)

Kah^h-de-mah... Former No-to^h-musse village on north side American River 9 miles westnorthwest of Sacramento .

Kah^h-loo-plo(Kaluplo)... Former Nishinam band on Bear River (Powers).

Kah-nah^h-mah... Mitchopdo name for all people to south.

Kah-pa-ka (Kapaka).... Former village on Bear River (Powers).

Kal-lo-mah... Former small rancheria (Now Tan-ku ^e Henry Thompson's place)
at Stanfield Hill, Yuba Co.

Kalkalya... Former village on site of Mooretown, Butte County, east
side Middle Fork Feather River (Dixon).

Kaw-ne... Kow-wahk name for Placerville region tribe. (Prob. Mewuk).

Kaw-so... Nis-sim-pā-we-nan name for Mo-koz-zum-me tribe or tribes on
lower Cosumnes River.

Kaw-yiml... Tahn-kum of Stanfield Hill name for Lower Feather River tri-
bes (Yuba and Marysville downstream).

Ki-dak-to... Mitchōpdo former village a short distance (say $\frac{1}{4}$ mile)
east of their village Sap-se (about $\frac{1}{4}$ mile southeast of
Dayton and $5\frac{1}{2}$ miles south of Chico.)

Kimshews... Evelyn Hendricks, Oroville Mercury-Register, Dec. 3 1930
See Nim-se-we.

Kis-ke (Kishey, Kiske, Kiskey, KisKies, Kisky, Kis-kis)... Former
No-to-mus-se village on south side American River at
present Fair Oaks (opposite Ahn-nah-pe).

Ko-ko-chah... Kow-wahk for more recent rancheria on site of Anthony
House (name of old one being Pahn-pah-kahn).

Ko-lo-ma (Coloma; Koloma)... Former Nissenan village at Coloma. Given
by Dixon as one of his 4 "Nishinam divisions."

Ko-mo... Dow-wahk name for "Sacramento tribe".

Ko-mo-mah... Mitch-ōp-do name for tribe on Middle Feather River (Kum-
mo-win of Mooretown region); said to be in Konkow or Ti-
mah language. Also called Ton-kak.

Ko-mo-moo-sem... No-to-koi-yo name meaning south people for tribe on
the south toward Yuba River country.

Kō-mōng-gahk... Kow-wahk for related Nissenan tribe of Colfax region and Yankee Jim.

Konkaw... Evelyn Hendricks, Oroville Mercury-Register, Dec. 3 1930 see Konkow.

Kon-Kow (Cancow; Caw-caw; Conchow; Concord; ConCon; Concons; Concous; Concow; Con-Cow; Con-Cons; Con Cows; Con Cow Indians, Rebellion Reberds 1997; Concowe; Concows, Marysville Weekly Express 1858; Cou-cows; Cow-Cow; Kankau; Konkau; Konkaw; Kō yoang Kaui; Onocows; Ooncows)... Band in Concow Valley, Butte County. --Called In'shin by the Yuke (Kroeber).

Ko-mong-gahk.. Name applied by Kow-wahk of Nevada City to Nissenan tribe of Colfax region .

Koo-loo... Former village north side Feather River below Tom-chaw (B.T.).

Koo-loo (or Kool-mēh)... Village on Feather River east or northeast of Gridley, and only a little north of Bo-kah. The people were friends with the Mitchopdo.

Ko-saw-wo-no... Tahn-kum of Stanfield Hill name for Auburn tribe (on American River).

Ko-soom-nēs (Cosumnes)... Said to have been village between Mmerican and Mokelumne Rivers.

Kotasi... Former village ³/₄ miles east of Greenville, Plumas County (Dixon).

Kot-chuk... Former Pāwenan village east side Feather River 2 miles from Yo-kul.

Ko-to-ah' (Kwatoa; Kwo-to-a; Quotoas)... Nissenan village 1 mile above Placerville (Chief Hunchup.)

Kow-wahk... Midoo tribe between Middle and Upper Yuba and American Rivers. Also called Ne-sem Gow-wahk and Wurt-ta gow-wahk. Their names for themselves.

Kū-e (Kūk-e)... Tahn-kum of Stanfield Hill name for Oroville tribe.

Kulaiapto... Former village southwest of Mooretown (Between Mooretown and Tsuka) Butte County (Dixon).

Kulkumish (Kulkumic ; Kulmuic)... Former village near Colfax, Placer County (Dixon).

Kul-meh (Coolmehs; Yokulme) ... Former village on Feather River (Powers). See Yo-kōl-me.

Kulmuic... Village on top north side canyon North Fork American River where Colfax now is (Dixon).

Ku-lo-mum (Kulomum)... Former division of Midoo at Susanville, Lassen County (Powers).

Kum-bun-mi-dem... No-to-koi-yo name for Eagle Lake , Dixie Valley and Hat Creek tribes. (Ap-woo-ro-kāe & At-soo-kā-e).

Kum-mo-im-mi-dem... Midoo tribe at Mooretown and Enterprise.

Name is in Big Meadows dialect of No-to-koi-yo
Kum-mo sow-win-nah... Kow-wahk name for American River tribe at Colfax (Not proper tribal name).

Kum-mo-win... Midoo tribe in Mooretown region. Their name for themselves.

Kwo-to-ah... See Ko-to-ah.

Kymatins... See Ha-me-ting.

Lacomnis (Lekumne; Locklomnee?; Loc-lum-ne?)... Probably same as Sekumne (But possibly the Mewuk Lalumne or Laklumne).

La-le-ke-am (Lay-le-kee-an; Le-li-ki-am; Llali?)... Nishinam band on Bear River (Powers).

Lid-lé-pa (Lid-li-pa)... Nishinam village on Bear River (Powers).

Lim-mahn (Lanan, Balbi (After Chamisso) 1826; Lamames; Lamanes; Lamanne; Māne)... Former Pawenan village on Feather River near Nicolaus.

Lishu... (Typographical error for ^Sishu).

Lo-ing koi-yo... Village of foothills tribe on Deadwood Creek, south of Spring Valley Reservoir.

Me-ni-nah Mi-doo... Mitch-op-do name for tribe on west side Sacramento River. Means "other side people". Also called Ho-nam-mah("west people").

Me-so... Village on northwest side Yuba River south of Bi-yu (B.T.).

Midu (Meidoo; Mai-deh; Maidu, Gatschet 1890; Midoo)... Stock name (Powers 1874)

Mimal (Memals; Mimai; Minal; Minal-Indians, Lienhard 1898; Wi-ma?)
...Former village on west bank Feather River just below Marysville (Dixon). Village on site of Marysville (East side Feather River) (Bidwell).

Mim-hal-le... Rancheria on Feather River, below Bokah, which was at Gridley Bridge. (May be same as Mimal)

Midoo tribe in Chico region, Sacramento Valley.

Their name for themselves .

Mitch-op-do *Machoopda, Chico Record + Chico Enterprise Nov. 7, 1929*
(Ma-chucks, Johnson 1850; Ma-chuck-nas; Ma-chuk-na;
Mechoopda, Royce 1906; Mechoopka; Michoapdos; Michopda; Mi-chop-da; Michopdo; Mich-op-do; Mitshopda; Wachuck-na; Wachuknas)
... Former village on plain four and a half miles south of Chico, on small creek (Sep-sim se-we) sometimes called Little Butte Creek. (Now on Bidwell Ranch) ~~near Chico~~

Mo-law-kum... Former village on south side Yuba River about one mile above old Yuba (~~at~~). Blind Tom

Molma... Former village near Auburn in Placer County (Dixon).

Monah (Mon-naw or Mo-nö)... Kow-wahk name for Wahoo tribe.

Monee-da (Moneda)... Band or tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851.

Mo-no (Mo-nah or Mo-naw)... Kow-wahk name for Washoottribe.

Moolamchapa (Mulamchapa; Mu-lam^hcha-pa)... Former Nishenam village on Bear River (Powers).

Mum-ming ko... Former big Tan-kum rancheria (Now Oak Grove Ranch) Stanfield Hill, Yuba Co.

Mountain Indians (Mountain and Valley tribes (Bidwell's) --Sacramento Daily Democratic State Journal 1856 (From Marysville Express) Name loosely applied to Indians on west flank of Sierra from Yuba River to South Fork American River (Lienhard 1898).

Nah-kahn-ko... No-to-koi-yo name for their band at big Meadows --now Lake Almanor Valley.

Nah-wah... Former Pāwenan village near Fremont⁺ at Junction Feather and Sacramento Rivers.

Nakan Kōyo (Nakankoyo; Nakum; Na-kum; Nakū)... Former village at Big Spring in Big Meadows, Plumas County; named used also "for the people of the whole valley" (Dixon).

Nan-nah-mah... Village on North side Yuba River below Ti-ched-dow^{Blind Tom} (~~24~~).)

Naw-to-koi-yo... Kow-wahk name for Ko-mo-win (Mooretown country reaching north to Bucks ranch). Also called Ti-e by Kow-wahk .

Ned's tribe... Band in vicinity of Chico (Marysville Weekly Express 1858).

Nem-shaw (Nemshan; Nemshau)... See Nem sē-we.

Ne-sem Gow-wahk... Kow-wahk name for themselves --a Midoo tribe between middle-upper Yuba and American Rivers. Also called Kow-wahk and Wurt-tā gow-wahk. Their names for themselves.

Nevadas (Nevada, Humboldt Times 1856; Sacramento Daily Dem. State Journal 1856)... See Yubas.

Nik-koo-le... Former village on north side Bear River opposite Yam-man-ne-poo.

Nem se-we; Nim Sewe (Nem-shoos; Nemshan; Nem-shaw; Nemshous; Nemshaw; Nim Sewi; Nim-shu; Nimskews; Nim-skews; Nim-sirs; Nim-sus; Sim-sa-wa)... Band and rancheria on headwaters Butte Creek, near edge of timber, fifteen miles northeast of Chico. (^{Information from} ~~Told me by~~ old Mit-chopdo man, Jack Franga).

Nish-e-nam (Neshanacks? Nishinam; Ni-shi-nam)... Division of Midu inhabiting valley of Bear River (Powers, Dixon, Merriam). See also Nis-se-nan. Called Tanko by the Northern Midu (Dixon).

Nis-se-nan (Necenon; Ne-senom; Ne-se-nan; Neeshenam; Nis-se-non)... Southeast division of Midu, in foothills from American River south to between Middle and South Forks Cosumnes. Merely the word for Indian people --here pronounced Nis-se-nan (Merriam 1904). The same word on Bear River is pronounced Nish-e-nam (Powers; Merriam).

Nis-se-non... Nis-sim-pā-we-nan name for first tribe east of themselves, up ^eAmerican River.

Nis-sim-pā-we-nan... Midoo tribe on Sacramento and Feather Rivers from Sacramento to near Yuba. Their name for themselves --Often slurred to Pā-we-nan-.

Noi-yu-ke (Noiyucans; Noi Yucans; Noi-yu-cans; Noyuke)... Name used by Northern Midu for related tribe about the junction of Yuba and Feather Rivers (Gieger 1860). See Yubas.

Northeastern Midu or No-to-koi-yo (Dixon 1902; Merriam 1909).

Northern Maidu.-- Loeb (after Dixon); Pomo Folkways, 172, 1926.

No-to-koi-yo (Notoma) and No-to-koi-yo mi-dem... Midoo tribe in American Valley and Big Meadows, Plumas County. Their name for themselves. Also applied to them by several related tribes on the south and southwest. Kow-wahk name for the tribe northwest of main Yuba (including Sierra City, Downieville, and Camptonville).

No-to-koi-yo mi-dem and In-yan-num mi-dem... Name of No-to-koi-yo of Big Meadows in their own dialect.

No-to-koi-yum... Tahn-kum (of Stanfield Hill) name for tribe at Smartsville and "up mountains."

Nōtōma... Northeastern Midu (Dixon 1905).

No-to-mah... Mitch-ōp-do name for northeastern Midoo (No-to-koi-yo) Name said to be in Kon-kow or Ti-mah language.

No-to-musse... Pā-we-nan name for tribe on American River reaching from about seven miles above Sacramento up to Fair Oaks.

Notos (Notonans; Notoāngcows).... Easterners.

O-e-do-ing ko-yo (Oidoingkoyo)... Village in Big Meadows about ten miles north of Prattville, Plumas County (Dixon).

Oi-dim-mah... Mitch-ōp-do name for Yah-nah of Upper Deer Creek (From Oi-dah, north).

Oioksecumne... Village in Sacramento Valley (Bancroft). Not to be confused with Sekumne.

Okpam... Former village on west side Feather River (Just below Sesum) below Marysville (Dixon).

Olash, Olashes... See Ollas.

Oleepa (O-lipas; O-li-as, Johnson 1850; O-lip-pas)... Former village on Feather River twenty miles above Marysville (thirty-two miles above mouth of Feather River). See also O-lo-lo-pah.

Ol-la (O-la; Olla; Ollas; Olash; Olashes; Hol-lah)... Former village on west side Feather River opposite mouth of Bear River (Powers). On west side Feather River about one mile above Nicalaus (Bidwell). "On Sacramento River just above Knights Landing" (Dixon). See Hol-lah.

O-lō-lah-pah (O-lo-lo-pah; Oleepas; O-lop-as; Ololopai; O-lol-lah-pi; Hololipi; Ho-lil-le-pa; Holil-li-pah; Holil-le-pas; Holilepas; Holaloopis; Hol-olupai; Jollillepas)... Village on Feather River about two miles south or southwest of Oroville. --(On south side Yuba River in valley, above Bo-kah (B.T.).

O-lo-lo-pah... Village on northwest side Feather River about two miles south of Marysville. Language essentially same as Mitchōpdo.

Oneshanate (Onēē-shān-a-tee)... Sacramento River tribe below Jn. of Feather River. May be Poo-e-win.

O-no-cho-mah (On-cho-mo; Onopoma; On-o-po-ma; Ontcoma)... Former Village at Mud Spring five miles south of Placerville, El Dorado County..

On-o-po-ma (18 Treaties)... See O-no-cho-mah.

Ooncows... Typographical error for Concows.

Oos-to-ma (Oostomas; Us-to-ma; Ustoma; Ustū)... Band at Nevada City on Yuba (Powers 1874)

Oos-tah-mah.. Name given by Kow-wahk for their old rancheria at north side Nevada City.

O-pel-to (Opelto).... Former Nishinam village on Bear River "at the Forks" (Powers).

O-pok (Opok)... Former village between North and Middle Forks Cosumnes River near Nashville, El Dorado County (Dixon).

O-pok-i-ki... Former Pāwenan village on each side Sacramento River eight miles above Sacramento.

O-so-ko... No-to-koi-yo name for their band in American Valley.

O-tah-ke... Mitchōpdo village on Big Chico Creek about half mile below mouth of Sandy Gulch Creek.

O-tah-ke (Otakay; Otaki; O-ta-ki; Otakimma?; O-ta-kum-ni)...Former village on main Chico Creek below Sandy Gulch in foothills between Big and Little Chico Creeks a few miles east of Michopdo (Dixon). Village Otakumne; people Otakey (Powers).

Otakimma... Given by Gatschet as inhabitants of Michopdo village on Chico Creek .

Pah-ke (Pachi?; Pake; Pakip Paiki)... Village on Mud Creek near its junction with Big Chico four and a half to five miles west of Chico, or near Cusa Lagoon, north of Chico (Dixon).

Pah-kem... Mitchōpdo rancheria on west side junction of Mud Creek with Big Chico Creek.

Pah-ke-mah-le (Pacamallies; Pah-kah-mah-le; Pah-ke mah-le; Pah-rah-mah-le ; Pakamalli; Pa-ka-mal-li; Pa Qamali; Paqā'mali; Pe-ka-soo-e? Fuk-kah-mah)... Achomawe and Modesse name for Northeast Midoo (No-tokoiyo).

Pahm-pah-kahn... Kow-wahk name for their old rancheria on present site of Anthony House (Name of more recent one being Ko-ko-chah.)

Pa-kan-chi (Pacanche)... Nishinam village on Bear River (Powers).

Palanshan (Palanshau; Palanshaw)... Village in Sacramento Valley (Bancroft). Probably same as Panpacan.

Pā-nan or Pā-we-nan... Slurred forms of Nis-se Pā-we-nan.

Pan-koi-yo... Kow-wahk name for old rancheria northerly from Challenge and believed to be No-to-koi-yo.

Pan-pa-kan (Palanshan? panpacans; Panpakan; Paupakan)... Village on Deer Creek near Anthony House, Nevada County (Powers, Dixon)

Pap-pook... Kow-wahk name for rancheria about a mile east (above) Grass Valley.

Patcamisa... Yana name for Midoo (Dixon).

Paw-puk-ko... Mitchōpdo name for village of foothills tribe at Cherokee, Butte County.

Pe-dow-kah... Mitchōpdo village on each side Sacramento River, opposite Munroeville Island. Told me by the very old Michopdo Jack Frango. He thought the village was occupied by both Michopdo and the Wintoon tribes of the west side.

Pe-kah-soo-e (Tik-e-soo-e-e; Tikisui-i)... Hat Creek At-ts^{oo}~~ka~~-k^{oo}-e name for Northeast Midoo.

Penutian family... A super-group proposed by Dixon and Kroeber in 1912 as comprising Wintoon, Midu, Mewan, Olhonean, and Yokuts.

Pe-tut-taw... Mitchōpdo name for their former rancheria about a mile south a Dayton and half or three fourth mile southwest of Sap-se.

Pico Indians... Tribe between Middle and South Forks Feather River (Sacramento Daily Transcript 1951).

Pitsokut... Former village fifteen miles northeast of Sacramento near present Roseville, Placer County (Dixon) (May be same as Bat-si)

Pōl-mot... Mitchōpdo rancheria at Bidwell Spring six or seven miles east of Chico.

Po-ma-nio... Given in Chico Record of December 28, 1929, as one of the tribes signing Treaty of Chico Creek at Bidwell Ranch August 1, 1937. No such tribe was mentioned. The name is that of a man (Po-ma-ka) signing for the Sim-sa-wa tribe.

Poo-e-mah... The Mooretown Kum-mo-win or Ti-yim and the Chico Mitchōpdo name for Tahn-kum of Stanfield Hill.

Poo-lak-ah-too (Pulacatoo, Pu-lak-a-tu; Pulakatu) ... Former Nishinan village on Bear River (Powers).

Poo-soo-ne (Bashonees; Bashones; Bushaney; Bushone; Bushones; Bushoney; Bushune; Bushumnes; Bushunes; Bushny; Busheny; Piyuni; Poosoonas; Pushune; Pushune; Pushune; Pujune; Pujare; Punjuni; Pusuna; Pu-su-na; Pusune; Pusunimne; Puzhune; Puzlumne)... Former Pa-we-nan village on north bank American River close to Sacramento River and immediately north of city of Sacramento. Source of the ridiculous family name Pujunan. Dixon given Pusune as one of his four "Nishinam divisions."

Pujunan Family... Stock name (Pujune Latham 1856; Pujunan Powell 1891) is Midu.

Pujuni (Piyuni; Pujara; Punjuni)... Errors for Poo-soo-ne (see also Pā-we-nan).

Puzhune... Dana, MS; Hale, Ethnograph. Wilkes Expd., 222, 1846. See Poo-soo-ne.

Quotoas (Kwotoa)... Former band at Placerville (Powers).

Ridge Indians... Tribe between Middle and South Forks Feather River (Sacramento Daily Transcript 1851).

Sā-ap-kahn-ko... No-to-koi-yo name for their band at Mountain Meadows.

Sah-mah... Former Pāwenan village on each side Sacramento River one and a half miles below mouth of American River (now in Sacramento City cemetery).

Sāk... Notomusse village on north side American River seven miles above Sacramento (westernmost village of Notomusse). The inhabitants of Sāk were called Sākumne (Se-kum-ne; Sekumne; Sekomne; Sekamne, Dans MS, Hale 222, 1846; Secumnes; Secumni; Sekumne; Sicumnes; Lacomnis misprint).

Sap-se... Mitchōpde name for their former village about half a mile southeast of Dayton on small Creek sometimes called Little Butte Creek.

Sā'-wim-mah... Kum-mo'-win name for tribe on the west ("below") in the Blue Oak belt and reaching southwest to Marysville and Yuba. (See also Sow-wah'-nah).

Se-dow'-we... Mitchōpdo village in northeast side of loop of Sacramento River southwest of Kusal Lagoon two and a half miles northwest of Chico Landing and one quater of a mile below Hamilton Bridge.

Sek'... Village on North side Yuba River below Bo-tawk' (B. T.).

Se-kum'-ne (Secumne(s)); Secumney; Secuman; Secumne; Sīcomne; Zicomne; Sicamne; Sekumne; Sekamne; Secumne)... The inhabitants of Sā'k , or of Sek, which see.

Se'-sum (Sesum; Seshums; Sisumi; Sisum; Sisums; Sidume? Sicha; Sishu; Lishu; Te-shum? Seusumne; Siusumne; Siusumn; Ziusumne; Ziuzume.) ...Village on west side Feather River just south of Mimal and Between Yuba City and Hok Farm.

Sho-kum-im'-lep-pe (Shokmimleppe; Shokumimlepi)... Former Nishinam band on Bear River (Powers).

Shoo'-ta-mool (Shootamool; Shū'tā-mul; Shūtamul)... Nishinam village on Bear River (Powers).

Sidume (Lienhard 1898)... Possibly typographical error for Sisum, but may be Sekumne.

Silongkoyo... Village at or near Quincy, Plumas County (Dixon)

Sim-sa-wa (Simsawa)... Tribe or band represented at meeting of Treaty Commrs at Bidwell's ranch on Chico Creek, August 1, 1851. Probably same as Nim Sēwe.

Siwim Pakan... Former village between South and Middle Forks American River a few miles north of Kelsey, which is north of Placerville, El Dorado County (Dixon).

So-lak-e-yu (Sólackeyu; Sólakiyu)... One Nishinam band on Bear River (Powers).

Sook-soo-koo... Mitchōpdo village on east side Sacramento River opposite Kusal and California Islands and west of Kusál Slough one to three fourths ^{mile} north (or northnorthwest) of Chico Landing.

Soo-noos; Soo-noo-se (Sunus; Su-nus; Su-nu; Sunu; Sunusi)... Former Mitchopdo village on east side Sacramento River south of Parrot Landing and on Parrot Grant. (Arguello 1821; Treaty Commrs. 1851; Dixon 1905).

Southern Maidu (Dixon 1902)

Sow-wah-nah... Kum-mo-win name for tribe of Colusa region on Sacramento River (Ko-roo and Pat-win). (See also Sā-wim-mah)

Tádoika... Village near Durham on Big Butte Creek south of Chico (Dixon)

Tagus... See Ti-kus.

Tah-kow... Nis-sim-pā-we-nan name for their own people at Poo-soo-ne rancheria. Also called Tah-kow by the Notomusse.

Tahn-ku... Kow-wahk name for related tribe at Auburn (Rancheria Aw-pul-lā).

Tah-se-ko-yo (Tasikoya; To-si-ko-yo; Túsikweyo)... Former village at Taylorsville, Plumas County (Powers 1877; Dixon 1905)

Tahn-kū... Tahn-kum of Stanfield Hill name for tribe at Nevada City ("Other tribes call us same")

Tahn-kum... The Midoo tribe of Stanfield Hill, Yuba County, say they have no general name for themselves but use rancheria names. They are called Tahn-kum (Tahn-kū) by tribes north of them, and Poo-e-mah by the Mooretown Kum-mo-win or Ti-yim, and by the Chico Mit-chōpdo.

Taichida (Taitchida and so on) ... See Ti-ched-dow.

Ta'-lak (Talac; Tallak)... Nishinam band on Lower Bear River (Powers 1874).

Tamlocklock (Typographical error for Yamlocklock)

Tanko (Tainkoyo; Tánkoma; Tankum)... Northern Midu name for Southern Midu (Chever 1871; Dixon 1905 and 1910) See Tahn'-ku.

Tă-tan-wŭ-tŭ... Mitchōpdo name for village of foothills tribe on Concow Creek on ground now occupied by Spring Valley Reservoir.

Tausune (possibly Poo'-soo-ne)... Sacramento Valley (Sutter 1848).

Tawn im-but-tuk... See To-an-im-but-tuk.

Tawsingcowl.. North place.

Táyima (Ti-yim)... Name used by northeast Midoo for Northwest Midoo (Dixon 1905)

Teingcow... Western people or place.

Te'-shum (Lishu; Teeshums; Tishum; Ti'-shum ... Former village on west side Feather River above Hok--between Yuba and Bear Rivers (Powers 1874)

Tet-tem-mah... Name given by Kow-wahk for their old rancheria at south side Nevada City.

Tchik-e-me-se (Tchikimisi; Tcikimisi)... Former village between North and Middle Forks Cosumnes River; on south side Cosumnes River not far from mouth of Camp Creek (Dixon).

Ti'... Kow'-wahk word (meaning west) used for Mooretown tribe ('Kum-mo'-win⁶) ; also ~~for~~ for people at Enterprise and Bald Rock.

Ti'-e.... Kow-wahk name for Ko-mo'-win (Mooretown Country). Also called Naw'-to-koi'-yo (north to Bucks ranch) but not the No'-to-koi'-yo tribe proper --confusion due to meaning of word 'Northeastern'.

Ti'-ing koi'-yo... Mitchōpdo name for village of foothills tribe at Yankee Hill, Butte County.

Tik-e-soo-e[✓] (Tikisui-i)... Hat Creek Atsookāe name for Midoo (Dixon 1905), See Pe-kah-soo-e .

Ti-kus-se... Village at Dogtown (Magnolia)

Ti[✓]-im... No[✓]-to-koi[✓]-yo name for tribes on the west.

Ti[✓]-im or Ti[✓]-yim (Ti[✓]-e, singular)... Tahn[✓]-kum (of Stanfield Hill) name for Kum-mo[✓]-win of Mooretown , Enterprise, Bald Rock, and Bidwell Bar.

Ti[✓]-im mi[✓]-dem or Ton[✓]-kum... Midoo tribe in low country west of Big Meadows (Bucks ranch and Kon-kow), in Big Meadows dialect (No[✓]-to-koi[✓]-yo).

Tik-koom[✓]... Kum-mo[✓]-win name for tribe in Oroville region (talk same as Sā[✓]-wimamah of Marysville).

Ti[✓]-kus (Ta-gus; Tagus; Taikus; Taiku; Taikushi; Tigres)... Former village near Cherokee or Pentz's in mountains at head of Dry Creek, Butte County, about fifteen miles southeast of Chico. (Adam Johnston 1850; Dixon 1905)

Ti[✓]-kus-se... Mitchōpdo name for village of foothills tribe on site of present Magalia (or Dog town) on west side of canyon of West Branch Feather River.

Ti[✓]-ched-dow (Ti[✓]-se-da; Taisida; Tai[✓]-chida; Taitchida; Tychedas)... Former village on west side Feather River --a very large town (Powers 1874). Few miles southeast of Marysville (Dixon 1905) South of Yuba River and below Mē[✓]-so (B-Tⁿ). *Blind Tom*

Ti-e (Ti, Naw[✓]-to-koi-yo)... Names applied by the Kow-wahk of Nevada City to Mooretown tribe (Kum-mo-win), reaching north to Buck's ranch; and to people at Enterprise and Bald Rock.

Ti[✓]-nan (Ti[✓]-non)... Nissenan name for Mokizumne tribe; means "West people"

Ti'-nan... Kow-wahk name for Down West (Southwest) tribe.
i.e.
^

Ti-yim, Tayima... Name use by northeast Midoo for foothills division of northwest Midoo (Dixon 1905)

To-am'-cha (Toam'tcha; Toam'-cha; Tomcha; To^mchas; Tom-chaw)... Band formerly on left (east) bank Feather River east of Lomo, Sutter County (above Yuba) (Powers 1877; Dixon 1910). Tom'-chaw village on south side Yuba River below Nan'-nah-nah (~~Blind Tom~~). On East side Feather River (about half a mile from river) two miles above mouth of Yuba (Bidwell).

To-an-im-but-tuk (Toanimbuttuc; Toⁿam-im-but-tuk; Tawn im-but-tuk; Teanimbuttuk)... Nishinam village on Bear River (Powers 1874). In No-to-mus-se language name means small pine tree.

To'-koma... Sacramento Valley Midoo name for Midoo of foothills (Dixon 1905)

Too-e...Kow-wahk name for rancheria at Chicago Park one or one and a half miles south of Buena Vista.

To-se-me-nik and To-sim-me-non... North Mewuk (of West Point and Ione) name for Nissenon.

To'-se-mus'-se... Nis'-sim-pā'-we-nan name meaning "North people", applied to Chico tribe (Mitchopdo).

To'-se-win... Sub-tribe at Folsom and vicinity (So called by Nissenan of Cosumnes River). May be same as No-to-mus-se.

Ton'-kak... Mitch-ōp'-do name for tribe on middle Feather River (Kum-mo'-win of Mooretown region). Name said to be in Kon'-kow or Ti'-mah language. Also called Ko-mo'-mah.

To-sow-wan-no... Name given me by Kow-wahk for their present rancheria Campoodie at Nevada City.

Ton'-kum or Ti'-im mi'-dem... Name in Big Meadows dialect of No'-to-koi'-yo for Midoo tribe in low country west of Big Meadows (Bucks Ranch and

Kon-kow).

To-si-ko-yo (Tosikoyo)... Village in Indian Valley, Plumas County (Powers). See Tawsingcow.

To-sow-wan-no... Kow-wahk name for their people from Nevada City region and northerly to San Juan and Challenge.

To-to (Toto; Totos, Marysville Weekly Express 1858; Totu)... Band in foothills on Honcu^t Creek near Oroville (Powers 1877)

Totoma... Former village on east side North Fork Feather River, about midway between Yankee and Hengy, Butte County (Powers 1877; Dixon 1905)

Tsaktana..."Maidu division Living beyond Bidwell Bar, Butte County" Handbook 1910).

Tsamak (Chamak)... Tsamak: Former village near Sutter's Fort, Sacramento (Dana MS; Hale, 222, 1846). See Sah-mah.

Tsam Bahenom... Former village short distance northeast of Mooretown, Butte County (Dixon 1905)

Tsekankan... Former village few miles southeast of Nevada City (Dixon 1905)

Tse-lim-mah... Mitchopdo rancheria on north side Big Chico Creek three or three and half miles northeast of Chico (opposite Forest Station).

Tsoo-lam-sā-we (Palanshan; Palanshaw; Tsulamsewi; Tsulam Sewi)... Maidu name of Chico Creek and people at its head (Curtin MS 1885, Dixon 1910)

Tsoo-lam sē-we... Mitchopdo rancheria on Little Chico Creek, apparently near Boness Ranch (location uncertain).

Tsuka... Former village near Forbestown, about 12 miles east of Oroville, Butte County (Dixon 1905)

Tum-me-lik (Tumbalo; Tummeli)... Mewuk name for Nissenon (north people, same as Toése-menik). Tummeli . Given by Dixon as Midu division on South Fork American River from a little above Coloma to Riverton.

Tutude... Band at Seventeen mile, Glenn County (west of Sacramento River) in 1853 (Judge T.E. Jones--Kelsey).

Tuzhune... Misprint for Puzhune equals Poo-soo-ne.

Tychedas... Former large village on west side Feather River below Oroville and above Honcu^t Creek (Powers). See Ti-se-da.

Uba(Ubu)... See Yuba.

Us-to-ma (Ustoma; Us-to-ma; Ustu)... Ustu of Bancroft, for village in Sacramento Valley, may be same. See Oostomas.

Valley Indians ("Mountain and Valley tribes (Bidwell's)")... Name used for Indians originally inhabiting Sacramento Valley around Chico (Rebellion Records 1897)

Vesnak (Veshanacks; Vesnacks; Vesnak)... Band said to be southwest of Nemshoos (Taylor 1860); said to be on Sacramento River north of Sacramento (Bancroft 1874); said to be near junction of American River and Sacramento on South side (Handbook 1910). Dixon gives Vesnak as one of his four "Nishinam divisions."

Vubum.... Error for Yubum equals Yuba.

Wa-chuck-na... See Ma-chuk-na.

Wah-kah-dut... Name given me by Kow-wahk for their present rancheria Campoodie at Nevada City.

Wahl-lok (Wahl^llak; Wallock)... Former Pāwenan village on east side Sacramento River near Fremont. The people were Wahl-lah-kum-ne (Walacumnie; Walagumnes; Wallakumnes, Walakumne). To be discriminated from Mewan tribe of same name.

Wah-nah-tahm... Mitchōpdo rancheria on north side Sandy Gulch Creek about one mile northeast of Chico and on east side of highway.

Wah-wah (Wawah)... Northern Piute name for tribes west of Northern Sierra.

Wah-wahl-too-pah-ah (Wawaltupaa)... Yana name for Midoo (Dixon).

Wai-de-pa-can (Waidepacan)... Band represented at meeting with U.S. Treaty Commrs. near Yuba River, July 18, 1851. See Wi-me-sā-pa-kan.

Wal-la-kum-nes... The inhabitants of Wahl-lok.

Wan-muck (or Wannuck; Wannuck).... Band or tribe represented at meeting with U.S. Treaty Commrs. near Yuba River, July 18, 1851. Possibly of Wana rancheria near Stockton.

Wapum-ne (Wajuomne; Wapoomne; Wapoomne; Wapomney; Wapoomney; Wapumnie; Wapumnies; Wapumney; Wapumney; Wo-pum-ne; Wopumne)... Village and band in foothills attributed to near Latrobe, El Dorado County ~~W~~ ~~W~~ to near Michigan Bar on Middle Fork American River (Dixon). Dixon gives Wapumne as one of his four "Nishinam divisions."

Wemah's Band ("Wemah's name corrupted from ^[Guillermo?] Guielermus, given him at Mission") Yuba River region.

We-se-nah... Former Pāwenan village on each side Sacramento about nine miles above mouth of American River.

Wil-lil-lim (Willem).... Mitchōpdo village ^{one} half or three fourths miles southwest of Mitchopdo (about four and a half ^{one} miles south of Chico) on same creek, sometimes called Little Butte Creek.

Wil-le (Willie; Willey; Willys)... Sacramento Valley tribe (Ch^ever 1870); former Midu division in Sutter County (Handbook 1910).

Wi-ma (Wima; Wyma)... Village on Feather River (Powers); May be same as Mimai, Mimal.

Wi-me-sā-pa-kan... Nissenan village a little below Latrobe in western El Dorado County (Chief Hunchup.)

Wo-ko-dot (Wokodot)... Former village at Nevada City (Dixon 1905).

Wo-pum-ne... See Wapumne.

Wurt-tā gow-wahk... One of the Kowwahk names for themselves. A Midoo tribe between Middle-upper Yuba and American Rivers. Also called Kow-wahk and Ne-sem gow-wahk. Their names for themselves.

Ya-cum-na (Sa-cum-na; Yacumna)... See Sāk and Sékumne.

Yah-le-soom-ne (Yalesummy; Yalesumne; Yalesumne; Yalisumni; Yalesumni; Yaleyumne; Yuleyumne; Yassumnes; Yaesumne; Yah-li^s?)... Tribe on west bank lower Sacramento (Hale from Dana 1846). Former village near Salmon Falls on south side South Fork American River fifteen miles west of Placerville (Dixon 1905). (Two tribes and localities may be here confused.)

Yah-lis... Former Nissenan village close to Latrobe hill, western El Dorado County. Are not the Yalesumne (Yalesumni, Yalisumni, Yaesumne) the people of Yah-lis?

Yah-mah-nā-poo... Former Pāwenan willage on north bank American River half a mile above its mouth (a quater^r mile above Poosoone[^]).

Yah-oo-kō (Ya-u-kō; Yauko)... Former village about seven miles north-east of Chico (Dixon 1905)

Ya-ma-do (Yamado)... Tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851. Probably Yamaku rancheria just south of South Fork Yuba River (Kroeber^{p. 394} 1925).

Yamako (Yamagatock; Yamlocklock; Yumagatock)... Former village about eight miles westsouthwest of Nevada City (Dixon 1905); about nine miles^{east} of Nevada City (Dixon in Handbook 1910).

Yam-man nim-mah (from Ya-mē-ne or Yam-mē-ne, mountains)... Mitchōpdo name for the Midoo of the mountains east of Chico.

Yam-man-hū... Former village on north bank Yuba River where town of Marysville now is (~~Blind Tom~~)

Blind Tom

Yam-man-ne-poo... Former village on south side Bear River opposite Nik-koo-le.

Yas-see (Yassee; Yas-si)... Tribe or band meeting U.S. Treaty Commrs. near forks of Cosumnes River, September 18, 1851.

Yek-kal-le... Former Notomusse village on north side American River a little below Far Oaks.

Yiikulme... Former village on west side Feather River just below Hoako (Dixon). Probably same as Yokolme.

Yodok... Former village on east bank American River just below junction of South Fork (Dixon). The Nissénan name of the main American River is Yo-dok-um sā-o.

Yok-kol (Yukal; Yucal; Yokolme; Yukumne; Yukulmes; Yukulmey; Yukae (misprint Latham 1854))... Former Pāwenan village on west side Feather River a little below Nicolaus and opposite Plumas Landing. (The people, Yo-kōl-mě).

Yo-kō-lim-dū (Yokoálimduh; Yo-kō-lim-duh)... Former Nishinam village on Bear River (Powers 1874).

Yo-kōl-mě (Yokulme; Yo-kol-mies; Yokil-me; Youcolumnies; Youcolumnes; Yukolumni; Yukulme; Yukulme; Yukulmey; Yu-kul-mě; Yukutneys (misprint); Yukelmeys; Yok-kol-mě; Yu-kool-mě; Touser-lemnies? Kulme; Kūl-meh; Coolmeys; Yiikulme?)... The inhabitants of Yok-kol.

Pa-we-nan village on west side Feather River opposite Plumas Landing, three or four miles south of Sutters Hok farm (~~Blind Tom~~). Blind Tom

Yol-la-mer (Yollamer; Yo-la-mir)... Tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851)

Yo-lem-hu... Notómusse village on south side American River below Folsom; easternmost of Notómusse villages.

Yow-koo(Yá-u-kò; Yauko) ... Mitchōpdo rancheria on south side Big Chico Creek perhaps a mile above Tse-lim-mah (which is three or three and a half miles northeast of Chico).

Yo-tam-mo-to (Yotammoto)... Former village near Genesee, Plumas County (Dixon 1905)

Yuba..."Tribe of Maidu Indians...who lived in the Feather River about twenty miles above its juncture with the Sacramento." Placerville Republican, California July 11, 1927.

Yu-bah (Yúba; Yuba Indians, Sacramento Daily Deml State Journ. 1856; Yuba, Lienhard 1898; Yubas, San Francisco Daily Pacific News 1852; Yubas, Johnson 1850; Yuba, Yubas, California State Journal 1857; Yubas, Marysville Weekly Express 1858; Yuva; Yuvas; Vubum; Uba; Ubu; Nevadas; Yubas Indians, Daily Alta California, April 6, 1852; Yupu) ... Village on west side Feather River at mouth of Yuba River (Nevadas and Noi-yu-ke). See also Yu-poo. Yu-bah was on south side mouth of Yuba River, on east side Feather River (B.T.).

Yú-bah musse and Chi-em-wi-ě... Pāwenan names for Yuba tribe (B.T.)

Yu-bah-mus-se or Chi-em-wi-e... Nis-sim-pā-we-nan name for Yuba River tribe (fourteen or more rancherias).

Yukal (Yucal)... See Yok-kol.

Yukulme (Yukulmy)... See Yok-kol.

Yukutney... Band in foothills of north or northeast Placer County (Bancroft).

Yu-dow... Mitchōpdo village on south side Big Chico Creek opposite mouth of Sandy Gulch Creek.

Yulu (Typographical error for Yubu)... Village in Sacramento Valley;
stock uncertain (Bancroft.).

Yumagatock... Village in Sacramento Valley (Bancroft). Stock uncertain.
May be people of Yumam.

yum-mut-to... Mitchōpdo rancheria at Forks of Big and Little Butte
Creek seven or eight miles east of Chico.

Yumam... Former village on site of Oroville (Dixon 1905)

Yu-poo (Yu-poo; Yu-poo-mū-se; Yupu; Yuba)... Former village on west
side Feather River ("West of Marysville," Dixon 1905; on site of
present Yuba City, Dixon 1910; "Below Knight's Landing" --Chief
Hunchup).

Yu-soom-ne (Yaesumnes; Yajumui; Yasumnes; Yasumni; Yosumnies; Yusumne)
... Former village in Sacramento Valley (Bancroft). Stock uncertain;
May be Cosumne.

Yut-duc (Yutduc)... Tribe meeting U.S. Treaty Commrs. on Chico Creek,
August 1, 1851. Possibly same as Yodok .

Midoo tribes, bands, and villages

A-chup... Former No-to-mu-se village on N side American River W of San Juan.--

Ahm-koi-yo... Kow-wahk name for old rancheria at Colfax.

Ahn-nah-pe... Former No-to-mu^s-se village on N bank American River where Fair Oaks now is (opposite Kis-kis).--

A-kwah... Former No-to-mu^s-se village N side American River four miles above A-chup.--

Auburn Indians... Name used for Indians in vicinity of Auburn, Placer Co. (Sacramento Daily Democratic State Journal)

Aw-pul-la... Kow-wahk for Tahn-ku rancheria at Auburn.

Bah-hahp-ke... Mitchopdo village on Bidwell Ranch (present Indian village in NW part of Chico).--

Bah-he-yu hoo-loo-koo... Village on Sandy Gulch about 3 miles W of Chico --not to be confounded with Bi-yu on Feather River.--

Synonymy: Bah Yu, Dixon 1905.

Bayu, Powell, 1891.

Baht-tche (Bah-tse or Baht-ze)... Mitchopdo name for rancheria on W side Sacramento River at Jacinto. Belongs properly to Wintoon tribe, but said to be shared by Mitchopdo.--

Synonymy: Bat-si... Tribe meeting Treaty Commrs. at Bidwell Ranch Chico Creek, Aug. 1, 1851.--18 California Treaties(1852) 1905; Royce, (1899) 1901. May be same as Pitsokut of Dixo, located near Roseville. Dixon 1905; Handbook 1910.

Bah Yu, Dixon 1905 -- See Bi-yu.

Bai-yu, Powers 1877... See Bi-yu

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Synonymy: Bah Yu, Dixon 1905.

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Bah Yu, Dixon 1905 -- See Bi-yu.

Bai-yu, Powers 1877... See Bi-yu

Bā-kah-mah-le... Medesse name for No-to-koi-yo. --See also Pahkah-mal-le .

Ba-mom(Bamom)... Nessenan village on site of Shingle in El Dorado County, 7 miles SW of Placerville.--
synonymy; Bamom, Dixon 1905, Handbook 1907.

Bashonee, Bancroft 1875; Bashonees, Taylor 1860 ; Bas ones, Bancroft 1874: see Bushummes & Poo-soo-ne.

Bat-si, 18 Calif. Treaties (1852) 1905... See Baht-tche.

Bauka (Dixon 1905).... See Bo-kah.

Bayu, (Powell 1891)... see Bah-he-yu.

Bem-pi (Be-ne-pi & Benopi misprints)... Tribe or band meeting U. S. Treaty Commrs. near Yuba River, July 18, 1851.
Synonymy: Be-no-pi, Benopi, C. C. Royce(1899) 1901.

Benkōmkō Mi... Village between N and Middle Forks Feather River in Butte County (Dixon) 1905

Be-no-pi (or Benopi), C. C. Royce (1899) 1901... See Bem-pi

Bidwell Tribe...(Mitchopdo) band on Bidwell Ranch at Chico(Taylor)
Synonymy: Bidwell's Indians, Daily Alta Calif. 1852
"Bidwell's Indians (Mountain and Valley tribes"..Sacramento Daily Democratic State Journal(from Marysville Express 1856)
Bidwell Indians, Bidwell tribe... Sacramen-
to Daily Democratic State Journal,(from Butte Record) 1856.
Bidwell tribe, Taylor, 1859-1862.

Bi-yu... Band on W side Feather River below Oroville(Powers.) Village on west side Yuba river below Bo-kah .--(from Blind Tom)

synonymy: Bai'-yu, Powers, 1877.

Biyous, Powers, 1874.

Bah Yu, Dixon, 1905.

Boca(s), Powers 1874 ... See Bo'-kah

Bogars, Johnston 1850... ^{See} Bo'-kah

Bogas, Johnston 1852... See Bo'-kah

Bo'-ka, Powers, 1877... See Bo'-kah.

Bo'-kah... Rancheria at Gridley Bridge on Feather River.-- Band on
W side Feather River above Honcut Creek (Powers).

Synonymy : Bauka, Dixon 1905; Handbook, 1907

Boca(s), Powers 1874

Bogars, Johnston 1850; Sacramento Daily Transcript
1850

Bo-ka, Powers, 1877

Boka, Powell, 1891.

Bogas, Johnston, 1853, 1857

Booku, Handbook (Curtin MS 1885) 1907.

Bo'-kah... Village NW side of Yuba River below O-lōl'-lah-pi.-- (Blind
Tom). Not to be confused with village of same name at
Gridley Bridge on Feather River.--

Boo'-sha-mool... Nishinan band on Bear River near RR crossing (Powers)
1874.

Synonymy: Bu'-sha-mul, Powers 1877.

Bushamul, Handbook 1907.

Bo'-tawk... Village N side Yuba River below Tom-chaw.-- (Blind Tom)

Botoko... Given by Dixon as village W side Feather River below Oroville.

Bo-tuk'sā-o is Deer Creek.--

Buba... See Yub^a.

synonymy: Bai-yu, Powers, 1877.

Biyous, Powers, 1874.

Bah Yu, Dixon, 1905.

Boca(s), Powers 1874 ... See Bo-kah

Bogars, Johnston 1850... ^{See} Bo-kah

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Bo-ka, Powers, 1877

Boka, Powell, 1891.

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Tom). Not to be confused with village of same name at
Gridley Bridge on Feather River.--

Boo-sha-mool... Nishinan band on Bear River near RR crossing (Powers)
1874.

Synonymy: Bu-sha-mul, Powers 1877.

Bushamul, Handbook 1907.

Bo-tawk... Village N side Yuba River below Tom-chaw.-- (Blind Tom)

Botoko... Given by Dixon as village W side Feather River below Oroville.

Bo-tuk'sā-o is Deer Creek.--

Buba... See Yuba^a.

Bubu (stated by Gatten on authority of Sutter to be distinct from "Yubu") ...Sacramento Valley tribe (Sutter)

Bud-dā Mi-dem... No-to-koi-yo name for Modok.--

Busheny-Indians (spelled Bushny and Bushunes)... See Bushummes & Poo-soo-ne.

Bushoney (spelled Bushaney, Bushune, Bushane... See Bushummes & Poo-soo-ne.

Bushummes... Former village N. of American River (Hale; Tayler).
(See Poosoones)

Synonymy : Bashonee, Bancroft 1875.

Bashonees, Taylor 1860.

Bashones, Bushones, Bancroft 1874.

Busheny Indians (spelled Bushny and Bushunes) H. Lienhard, 1898

Bushoney, Bushaney, Bushune, Bushane, Sutter 1881 .

Bushummes (or Pujuni), Hale 1846; Bancroft 1874.

Bushumni, Latham 1854.

Chā-pah' mus-se... Former village at Gold Hill near Coloma , on South Fork American River.-- (Not to be confused with Mewan tribe Chap-pah-sims at Kings Ferry).--

Chah-kow-win koi-yo... Kow-wahk name for odd rancheria at Bloomfield.

Checo Indians... see Chico Indians and Mitchōpdo.

Che-em-duh... Nishinan village on Bear River (Powers) 1877.

Synonymy: Chu-em-duh, Powers 1877.

Chuemdu, Handbook 1907.

Che-no... Rancheria on west side Sacramento River at Monroeville just south of mouth of Stony Creek .--

Of interest historically: Represented at meeting of U.S. Treaty Commrs. on Chico Creek August 1, 1851. Visited by Arguello in 1852. (H. B. Brown MS, Vocabulary and Drawings 1852)

Properly belongs to Wintoon tribe but shared with the Mitchōp-do. Pronounced Tsā-ne (or Chā-ne) by the Mitchōpdo, and Tsē-no (or Tsen-ne) by the Wintoon 'Noemuk' tribe.

Synonymy : Chene, Bidwell 1877.

Cheno, Ordaz MS 1821.

Che-no, 18 Calif. Treaties (1852) 1905.

China, and China Village, H. B. Brown 1851 & 1852.

Chico Indians... Band in vicinity of Chico (marysville Weekly Express, 1858). See Mitchopdo.

Synonymy: Checo Indians, Daily Alto Calif., July 3, 1852.

Chi-em-wi-ě and Yu-bah mus-se... Pā-we-nan names for Yuba tribe.--
(Blind Tom).

Chī-mus-se... Nis-sim-pā-we-nan name for Patwin and Pahtin (Koroo) from Knights Landing (Lil-ke) up to Kah-sil above Colusa.--

Chino... See Che-no.

Chi-soo... Kow-wahk name for Northern Piute tribe.--

Chu-em-du... See Che-em-duh.

Chu-em-duh... See Che-em-duh.

Chupumnes... Village near Sutters Fort.

Coloma... See Koloma .

Co-lu... See Ko-loo

Comoangcow... Southern people or place ().

Concow... Band in valley of same name --- see Konkow.

Cow Cow... ^Tpypēg. error for Concow.

Coolmehs... Band and village on W side Feather River above Bear River (Powers). Probably same as Pā-we-man village, Yokulme, Yu-kool-me, which was on west side Feather River opposite Plumas Landing (3 or 4 miles south of Sutter's Mok Farm). --

Synonymy: Kul-meh, Powers. 1877.

Kūlmeh, Powell, 1891.

Yu-kool-me.

Cosumnes... See Ko-soom-nēs... Village between American and Mokelumne Rivers.

Cow Cow... *Misprint for Concow, which see.*

Cu-lee (Culee... See Cu-lu.

Cu-lu... Band represented at meeting of U.S. Treaty Commrs. at Forks of Cosumnes, Sept. 18, 1851. See Ko-loo & Ko-roo.

Synonymy: Colu (Colu), 18 Calif. Treaties, 1852.

Co-lu, C. C. Royce (1899) 1901.

Cu-lee, Bureau Eth. (1899) 1901.

Culee, C. C. Royce (1899) 1901.

Cushna... Band in mountains of S Fork Yuba River (Taylor) 1861.

Synonymy: Cusha (error for Cushna), Schoolcraft, Indian Tribes, 1853.

Cush-nas, Johnson 1850; 1853; Sacramento Daily Transcript 1850.

Cushnas, Bancroft, 1974.

Das-pah (Das-pe)... Kow-wahk name for rancheria at Grass Valley.

Das-pia (Daspia)... Tribe or band at meeting U.S. treaty Commrs. near Yuba River, July 18, 1851.

Dow-bā-mus... Washoo name for Nis-se-non.

Eagle Lake Indians... Name used for Indians in vicinity Eagle Lake
(Rebellion Records 1897).

Es-ken-ne... Former Mitchōpdo village on W side Butte Creek $\frac{1}{2}$ mile
E of Durham(on south side of road.).

Synonymy: Erskines, Rept. Commr. Ind. Affr. for 1850
Johnston, 1857; Sacramento Daily Transcript
1850)

Erskin, Johnston, 1850

Erskins, Johnston, 1850; Johnston 1853.

Eskenimma, Gatschet, 1879.

Es-kin, Powers, 1877.

Eskin, Powell, 1891.

Eskini, Handbook, 1907

Eskins, Powers 1874

Es-ki-un (eskium), C.C. Royce (1899) 1901.

Es-kuin, 18 Calif. Treaties, (1852) 1905.

Es-nah-kah-mus-se... Nessenon village between N and Middle Forks Cosu-
mnes River (Chief Hunchup's rancheria.)

Feather River Indians... Name used for Indians on Feather River.

Synonymy: Feather River, Geiger, 1858.
Feather River Indians, Lienhard,
1898,

Haiit... See Hi-it.

Ha-me-ting-Wo-le-yuh... Former Nishinan village low down on Bear Ri-
ver(~~Po~~^Vers) 1874.

Synonymy: Ha-mi-ting-Wo-li-yuh, Powers 1877.
Hamitinwoliyu, Handbook, 1907.
Kymatins, Bidwell MS (Chamberlain
& Wells, 1879); not located.

Hangtown Indians... Name used for Indians in vicinity of mining town
of Hangtown (present Placerville) Sacramento Daily

ly Dem. State Journal, 1856).

Hawk (or Hawk de-se) ... see H^{ok}.

Hawk-hawk... Former Pā-we-nan village on Feather River near Lim-mahn.

He-he-yu... Former village on N side Yuba River between Yuba and Feather and about 4 miles above junction of Yuba and Feather. (B.T.).

Hel-to... Former village on Honcut Creek (Powers 1877).

Synonymy: Hel-to(s), Powers, 1877.

Heltos, Powers, 1874.

Hélto, Powell, 1891.

Holholto, Dixon 1905; Handbook 1907.

Hemben... Former ^Vvillage on N Fork American River, 6 miles SE of Colfax, Placer County (Dixon 1905)

Synonymy: *Hemben, Handbook 1907*

Hi-it... Nishinam tribe at Colfax, Forest Hill, and Nevada City (McGee)

Synonymy: Hāit, McGee "1900" (1903)

Hoi-duk... Kow-wahk name for their old rancheria at Buena Vista.

H^{ok}... Midoo rancheria on west side Feather River about ~~10~~ miles below mouth of Yuba River. Sutter's 'Hock Farm' was named for this village. Called Hawk and Hawk de-se by the Ko-roo of Colusa.

Synonymy : Hawk and Hawk de-se (Ko-roo name.).

Hoacks, Powers 1874.

Hoahko, Handbook 1907.

Hoak, Powers 1877; Powell 1891; Wozencraft 1851

Sen. Ex. Doc. 4, 1853.

Hoako, Dixon 1905.

Hoaks,

Hock, Gatten (in Sutter's Rep't. 1847); Sacramen-

to Daily Transcript 1850; Derby, Sen. Doc.

1850; Saint-Amant 1854; Taylor (from Marysville,

Calif. Herald Nov. 1856) 1860; Bancroft (after

Sutter) 1874; Burnett 1880; Reprint in Ore.

Hist. Soc. Quart. 1904; Sutter 1881; Wells

1882; Bancroft 1886.

Hock(s), Johnston 1850 and 1853; Rep't. Commrs.

Ind. Affrs. 1850 and 1851; Wozencraft 1851.

Hocktem, Chever 1870; Bull. Essex Inst. 1870.

Hoka,

Hok Hok.

Huk,

Hoancut(s) or Hoan-kut... See Honkut .

Hoitda... Erroneously given by Handbook as 'Division' of Midu on Rock Creek, northern Butte Co. But the name oitdah is merely the word for north in Mitchōp-do language, and the people on Rock Creek were of Wintoon, not Midu, stock.

Hokomo... Former village on E side Middle Fork Feather River north of Mooretown, Butte Co. (Dixon 1905)

Holholto... Former village a few miles south of Mooretown (Dixon 1905)
See Hel-to.

Holilepa (Ho-lil-le-pah; Holoalooipis; Holoipi; Hollilupe Indians, Hollilupes, Marysville Weekly Express 1858; Hol-o-lūpai; Hololūpai, Hololupi; Ho-lo-lu-pi; Hololipi; Hololupal, Jollillepa, Ol-lol-lah-pi)... Band on west side Feather River opposite Oroville (Powers 1804) See O-lo-lo-pa.

Hollah(O-la; Olash; Olanes; Ol-la; Ollas)... Former Pawenan village on east side Feather River 1½ miles above Lim-mahn.

Hol-lo-wi... Former Pawenan village on west side Sacramento River opposite mouth Feather River.

Homa... Band at Nevada City.

Ho-nam-mah... ("west people") Mitch-ōp-do name for tribe on west side Sacramento River. Also called Me-ni-nah Mi-doo ("Other side people")

Hon-kut (Hoancut; Hoankut; Hoan-kut; Honcut, Hornkut Indians, Sacramento Daily Transcript 1851)... Former village on east side Feather River just below mouth of Honcut Creek (Bidwell, Powers).

Hool-poom-ne... Nis-sim-pa-we-nan name for first tribe south of Sacramento City on Sacramento River.

Hoo-min-ne... Kum-mo-win name for tribe on the east (Higher in mountains -- No-to-koi-yo Midoo).

Hop-nom koi-yo... Notokoiyo village on Lights Creek in North Arm Indian Valley in northern Plumas County.

Hopnomkoyo... Former village on Lights Creek in North Plumas County (Dixon).

Indak... Former Nishinam village on site of Placerville, El Dorado County (Dixon).

In-no-poo... ^Kum-mo-win name for tribe on the northwest (Kon-kow or Ti-mah).

In'shin... Yuke name for Konkow (Kroeber).

Intanto... Former Nishinam village of Bear River (Powers).

In-yan-num mi-dem and No-to-koi-yo mi-dem... Name of Notokoiyo Midoo in big Meadows dialect.

Jolihos... Former tribe at foot of mountains on Feather River about 60 miles above Yuba City (Adam Johnson 1850)

Kah-de-mah... Former No-to-musse village on north side American River 9 miles westnorthwest of Sacramento .

Kah-loo-plo(Kaluplo)... Former Nishinam band on Bear River (Powers).

Kah-nah-mah... Mitchopdo name for all people to south.

Kah'-pa-ka (Kapaka).... Former village on Bear River (Powers).

Kal-lo-mah... Former small rancheria (Now Tan-ku ^e Henry Thompson's place)
at Stanfield Hill, Yuba Co.

Kalkalya... Former village on site of Mooretown, Butte County, east
side Middle Fork Feather River (Dixon).

Kaw'-ne... Kow-wahk name for Placerville region tribe. (Prob. Mewuk).

Kaw'-so... Nis'-sim-pa'-we-nan name for Mo-koz'-zum-me tribe or tribes on
lower Cosumnes River.

Kaw'-yiml... Tahn'-kum of Stanfield Hill name for Lower Feather River tri-
bes (Yuba and Marysville downstream).

Ki-dak'-to... Mitchopdo former village a short distance (say $\frac{1}{4}$ mile)
east of their village Sap-se (about $\frac{1}{2}$ mile southeast of
Dayton and $5\frac{1}{2}$ miles south of Chico).

Kimshews... Evelyn Hendricks, Oroville Mercury-Register, Dec. 3 1930
See Nim'-se-we.

Kis'-ke (Kishey, Kiske, Kiskey, Kiskies, Kisky, Kis-kis)... Former
No-to-mus-se village on south side American River at
present Fair Oaks (Opposite Ahn'-nah-pe).

Ko-ko-chah... Kow-wahk for more recent rancheria on site of Anthony
House. (name of old one being Pahn-pah-kehn).

Ko-lo-ma (Coloma; Koloma)... Former Nissenan village at Coloma. Given
by Dixon as one of his 4 "Nishinam divisions."

Ko-mo... Dow-wahk name for "Sacramento tribe".

Ko-mo-mah... Mitch-op'-do name for tribe on Middle Feather River (Kum-
mo-win of Mooretown region); said to be in Konkow or Ti'-
mah language. Also called Ton'-kak.

Ko-mo-moo-sem... No'-to-koi'-yo name meaning south people for tribe on
the south toward Yuba River country.

Kō-mōng-gahk... Kow-wahk for related Nissenan tribe of Colfax region and Yankee Jim.

Konkaw... Evelyn Hendricks, Oroville Mercury-Register, Dec. 3 1930 see Konkow.

Kon-Kow (Cancow; Caw-caw; Conchow; Concord; ConCon; Concons; Concous; Concow; Con-Cow; Con-Cons; Con Cows; Con Cow Indians, Rebellion Records 1997; Concowe; Concows, Marysville Weekly Express 1858; Cou-cows; Cow-Cow; Kankau; Konkau; Konkaw; Kō yoang Kaui; Onocows; Concows)... Band in Concow Valley, Butte County. --Called In'shin by the Yuke (Kroeber).

Ko-mong-gahk.. Name applied by Kow-wahk of Nevada City to Nissenan tribe of Colfax region.

Koo-loo... Former village north side Feather River below Tom-chaw (B.T.).

Koo-loo (or Kool-mēh)... Village on Feather River east or northeast of Gridley, and only a little north of Bo-kah. The people were friends with the Mitchopdo.

Ko-saw-wo-no... Tahn-kum of Stanfield Hill name for Auburn tribe (on American River).

Ko-soom-nes (Cosumnes)... Said to have been village between American and Mokelumne Rivers.

Kotasi... Former village 3 miles east of Greenville, Plumas County (Dixon).

Kot-chuk... Former Pawenan village east side Feather River 2 miles from Yo-kul.

Ko-to-ah (Kwatoa; Kwo-to-a; Quotoas)... Nissenan village 1 mile above Placerville (Chief Hunchup.)

Kow-wahk... Midoo tribe between Middle and Upper Yuba and American Rivers. Also called Ne-sem Gow-wahk and Wurt-ta gow-wahk. Their names for themselves.

Kū-e (Kūk-e)... Tahn-kum of Stanfield Hill name for Oroville tribe.

Kulaiapto... Former village southwest of Mooretown (Between Mooretown and Tsuka) Butte County (Dixon).

Kulkumish (Kulkumic ; Kulmuic)... Former village near Colfax, Placer County (Dixon).

Kul-meh (Coolmehs; Yokulme) ... Former village on Feather River (Powers). See Yo-kol-me.

Kulmuic... Village on top north side canyon North Fork American River where Colfax now is (Dixon).

Ku-lo-mum (Kulomum)... Former division of Midoo at Susanville, Lassen County (Powers).

Kum-bun-mi-dem... No-to-koi-yo name for Eagle Lake , Dixie Valley and Hat Creek tribes. (Ap-woo-ro-kāe & At-soo-kā-e).

Kum-mo-im-mi-dem... Midoo tribe at Mooretown and Enterprise.
Name is in Big Meadows dialect of No-to-koi-go
 Kum-mo sow-win-nah... Kow-wahk name for American River tribe at Colfax (Not proper tribal name).

Kum-mo-win... Midoo tribe in Mooretown region. Their name for themselves.

Kwo-to-ah... See Ko-to-ah.

Kymatins... See Ha-me-ting.

Lacomnis (Lekumne; Locklomnee?; Loc-lum-ne?)... Probably same as Sekumne (But possibly the Mewuk Lalumne or Laklumne).

La-le-ke-an (Lay-le-kee-an; Le-li-ki-am; Liali?)... Nishinam band on Bear River (Powers).

Lid-le-pa (Lid-li-pa)... Nishinam village on Bear River (Powers).

Lim-mahn (Lanan, Balbi (After Chamisso) 1826; Lamames; Lamanes; Lamanne; Manne)... Former Pawenan village on Feather River near Nicolaus.

Lishu... (Typographical error for Sishu).

Lo-ing koi-yo... Village of foothills tribe on Deadwood Creek, south of Spring Valley Reservoir.

Me-ni-nah Mi-doo... Mitch-op-do name for tribe on west side Sacramento River. Means "other side people". Also called Ho-nam-mah ("west people").

Mě-so... Village on northwest side Yuba River south of Bi-yu (B.T.).

Midu (Meidoo; Mai-deh; Maidu, Gatschet 1890; Midoo)... Stock name (Powers 1874)

Mimal (Memals; Mimai; Minal; Minal-Indians, Lienhard 1898; Wi-ma?)
...Former village on west bank Feather River just below Marysville (Dixon). Village on site of Marysville (East side Feather River) (Bidwell).

Mim-hal-le... Rancheria on Feather River, below Bokah, which was at Gridley Bridge. (May be same as Mimal)

Midoo tribe in Chico region, Sacramento Valley.

Their name for themselves .

Machoopda, Chico Record + Chico Enterprise, Nov 7, 1929

Mitch-op-do (Ma-chucks, Johnson 1850; Ma-chuck-nas; Ma-chuk-na; Mechoopda, Royce 1906; Mechoopka; Michoapdos; Michopda; Michop-da; Michopdo; Mich-op-do; Mitshopda; Wa-chuck-na; Wachuknas)
... Former village on plain four and a half miles south of Chico, on small creek (Sep-sim se-we) sometimes called Little Butte Creek. (Now on Bidwell Ranch --Rancho Chico)

Mo-law-kum... Former village on south side Yuba River about one mile above old Yuba (B.T.).

Molma... Former village near Auburn in Placer County (Dixon).

Monah (Mon-naw or Mo-nō)... Kow-wahk name for Wahoo tribe.

Monē-da (Monēda)... Band or tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851.

Mo'-no (Mo'-nah or Mo'-naw)... Kow'-wahk name for Washoottribe.

Moolamchapa (Mulamchapa; Mu-lam'-cha-pa)... Former Nishenam village on Bear River (Powers).

Mum-ming ko... Former big Tan-kum rancheria (Now Oak Grove Ranch) Stanfield Hill, Yuba Co.

Mountain Indians (Mountain and Valley tribes (Bidwell's) --Sacramento Daily Democratic State Journal 1856 (From Marysville Express) Name loosely applied to Indians on west flank of Sierra from Yuba River to South Fork American River (Lienhard 1898).

Nah'-kahn-ko... No'-to-koi'-yo name for their band at big Meadows --now Lake Almanor Valley.

Nah'-wah... Former Pawenan village near Fremont at Junction Feather and Sacramento Rivers.

Nakan Koyo (Nakankoyo; Nakum; Na-kum; Nakû)... Former village at Big Spring in Big Meadows, Plumas County; named used also "for the people of the whole valley" (Dixon).

Nan'-nah-mah... Village on North side Yuba River below Ti'-ched-dow(B.T.).

Naw'-to-koi'-yo... Kow'-wahk name for Ko-mo'-win (Mooretown country reaching north to Bucks ranch). Also called Ti'-e by Kow'-wahk .

Ned's tribe... Band in vicinity of Chico (Marysville Weekly Express 1858).

Nem'-shaw (Nemshan; Nemshau)... See Nem se'-we.

Ne'-sem Gow'-wahk... Kow'-wahk name for themselves --a Midoo tribe between middle-upper Yuba and American Rivers. Also called Kow'-wahk and Wurt-tā gow'-wahk. Their names for themselves.

Nevadas (Nevada, Humboldt Times 1856; Sacramento Daily Dem. State Journal 1856)... See Yubas.

Nik-koo-le,... Former village on north side Bear River opposite Yam-man-ne-poo.

Nem sé-we; Nim Sewe (Nem-shoos; Nemshan; Nem^o-shaw; Nemshous; Nemshaw; Nim Sewi; Nim^o-shu; Nimskews; Nim-skews; Nim-sirs; Nim-sus; Sim-sa-wa)... Band and rancheria on headwaters Butte Creek, near edge of timber, fifteen miles northeast of Chico. Told me by old Mit-chopdo man, Jack Frang^o.

Nish-e-nam (Neshanacks? Nishinam; Ni-shi-nam)... Division of Midu inhabiting valley of Bear River (Powers, Dixon, Merriam). See also Nis^o-se-nan. Called Tanko by the Northern Midu (Dixon).

Nis^o-se-nan (Necenon; Ne^osenom; Ne^o-se-nan; Neeshenam; Nis-se-non)... Southeast division of Midu, in foothills from American River south to between Middle and South Forks Cosumnes. Merely the word for Indian people --here pronounced Nis^o-se-nan (Merriam 1904). The same word on Bear River is pronounced Nish-e-nam (Powers; Merriam).

Nis^o-se-nonl.. Nis^o-sim-pā^o-we-nan name for first tribe east of themselves, up American River.

Nis^o-sim-pā^o-we-nan... Midoo tribe on Sacramento and Feather Rivers from Sacramento to near Yuba. Their name for themselves --Often slurred to Pā^o-we-nan-.

Noi^o-yu-ke (Noiyucans; Noi Yucans; Noi-yu-cans; No^o uke)... Name used by Northern Midu for related tribe about the junction of Yuba and Feather Rivers(Gieger 1860). See Yubas.

Northeastern Midu or No-to^o-koi-yo (Dixon 1902; Merriam 1909).

Northern Maidu.-- Loeb (after Dixon); Pomo Folkways, 172, 1926.

No-to^o-koi-yo (Notoma) and No-to-koi^o-yo mi^o-dem... Midoo tribe in American Valley and Big Meadows, Plumas County. Their name for themselves. Also applied to them by several related tribes on the south and southwest. Kow^o-wahk name for the tribe northwest of main Yuba (including Sierra City, Downieville, and Camptonville).

No-to-koi-yo mi-dem and In-yan-num mi-dem... Name of No-to-koi-yo of Big Meadows in their own dialect.

No-to-koi-yum... Tahn-kum (of Stanfield Hill) name for tribe at Smartsville and "up mountains."

Nōtōma... Northeastern Midu (Dixon 1905).

No-to-mah... Mitch-ōp-do name for northeastern Midoo (No-to-koi-yo) Name said to be in Kon-kow or Ti-mah language.

No-to-musse... Pa-we-nan name for tribe on American River reaching from about seven miles above Sacramento up to Fair Oaks.

Notos (Notonans; Notoangcows).... Easterners.

O-e-do-ing ko-yo (Oidoingkoyo)... Village in Big Meadows about ten miles north of Prattville^e, Plumas County (Dixon).

Oi-dim-mah... Mitch-ōp-do name for Yah-nah of Upper Deer Creek (From Oi-dah, north).

Oiksecumne... Village in Sacramento Valley (Bancroft). Not to be confused with Sekumne.

Okpam... Former village on west side Feather River (Just below Sesum) below Marysville (Dixon).

Olash, Olashes... See Ollas.

Oleepa (O-lipas; O-li-as, Johnson 1850; O-lip-pas)... Former village on Feather River twenty miles above Marysville (thirty-two miles above mouth of Feather River). See also O-lo-lo-pah.

Oī-la (O-la; Olla; Ollas; Olash; Olashes; Hol-lah)... Former village on west side Feather River opposite mouth of Bear River (Powers). On west side Feather River about one mile above Nicalaus (Bidwell). "On Sacramento River just above Knights Landing" (Dixon). See Hol-lah.

O-1ō-lah-pah (O-lo-lo-pah; Oleepas; O-lop-as; Ololōpai; O-lol-lah-pi; Hololipi; Ho-lil-le-pa; Holil-li-pah; Holil-le-pas; Holilepas; Holcaloopis; Hol-o-lu-pai; Jollillepas)... Village on Feather River about two miles south or southwest of Oroville. --(On south side Yuba River in valley, above Bo-kah (B.T.).

O-lo-lo-pah... Village on northwest side Feather River about two miles south of Marysville. Language essentially same as Mitchōpdo.

Oneshanate (Onēē-shān-a-tee)... Sacramento River tribe below Jn. of Feather River. May be Poo-e-win.

O-no-cho-mah (On-cho-mo; Onopoma; On-o-po-ma; Ontcoma)...Former Village at Mud Spring five miles south of Placerville, El Dorado County.

On-o-po-ma (18 Treaties)... See O-no-cho-mah.

Ooncows... Typographical error for Concows.

Oos-to-ma (Oostomas; Us-to-ma; Ustoma; Ustu)... Band at Nevada City on Yuba (Powers 1874)

Oos-tah-mah.. Name given by Kow-wahk for their old rancheria at north side Nevada City.

O-pel-to (Opelto).... Former Nishinam village on Bear River "at the Forks" (Powers).

O-pok (Opok)... Former village between North and Middle Forks Cosumnes River near Nashville, El Dorado County (Dixon).

O-pok-i-ki... Former Pāwenan village on each side Sacramento River eight miles above Sacramento.

O-so-ko... No-to-koi-yo name for their band in American Valley.

O-tah-ke... Mitchōpdo village on Big Chico Creek about half mile below mouth of Sandy Gulch Creek.

O-tah-ke (Otakay; Otaki; O-ta-ki; Otakimma?; O-ta-kum-ni)...Former village on main Chico Creek below Sandy Gulch in foothills between Big and Little Chico Creeks a few miles east of Michopdo (Dixon). Village Otakumne; people Otakey (Powers).

Otakimma... Given by Gatschet as inhabitants of Michopdo village on Chico Creek.

Pah-ke (Pachi?; Pake; Pakip Paiki)... Village on Mud Creek near its junction with Big Chico four and a half to five miles west of Chico, or near Cusa Lagoon, north of Chico (Dixon).

Pah-kem... Mitchopdo rancheria on west side junction of Mud Creek with Big Chico Creek.

Pah-ke-mah-le (Pacamallies; Pah-kah-mah-le; Pah-ke mah-le; Pah-rah-mah-le; Pakamalli; Pa-ka-mal-li; Pa Qamali; Paqā mali; Pe-ka-soo-e? Puk-kah-mah)... Achomawe and Modesse name for Northeast Midoo (No-tokoiyo).

Pahm-pah-kahn... Kow-wahk name for their old rancheria on present site of Anthony House (Name of more recent one being Ko-ko-chah.)

Pa-kan-chi (Pacanche)... Nishinam village on Bear River (Powers).

Palanshan (Palanshau; Palanshaw)... Village in Sacramento Valley (Bancroft). Probably same as Panpacan.

Pā-nan or Pā-we-nan... Slurred forms of Nis-se Pā-we-nan.

Pan-koi-yo... Kow-wahk name for old rancheria northerly from Challenge and believed to be No-to-koi-yo.

Pan-pa-kan (Palanshan? panpacans; Panpakan; Paupakan)... Village on Deer Creek near Anthony House, Nevada County (Powers, Dixon)

Pap-pook... Kow-wahk name for rancheria about a mile east (above) Grass Valley.

- Patcamisa... Yana name for Midoo (Dixon).
- Paw-puk-ko... Mitchōpdo name for village of foothills tribe at Cherokee, Butte County.
- Pe-dow-kah... Mitchopdo village on each side Sacramento River, opposite Munroeville Island. Told me by the very old Michopdo Jack Frango. He thought the village was occupied by both Michopdo and the Wintoon tribes of the west side.
- Pe-kah-soo-e (Tik-e-soo-e-e; Tikisui-i)... Hat Creek At-ts^{oo}-ka-e name for Northeast Midoo.
- Penutian family... A super-group proposed by Dixon and Kroeber in 1912 as comprising Wintoon, Midu, Mewan, Olhonean, and Yokuts.
- Pe-tut-taw... Mitchopdo name for their former rancheria about a mile south a Dayton and half or three fourth mile southwest of Sap-se.
- Pico Indians... Tribe between Middle and South Forks Feather River (Sacramento Daily Transcript 1951).
- Pitsokut... Former village fifteen miles northeast of Sacramento near present Roseville, Placer County (Dixon) (May be same as Bat-si).
- Pōl-mot... Mitchōpdo rancheria at Bidwell Spring six or seven miles east of Chico.
- Po-ma-nio... Given in Chico Record of December 28, 1929, as one of the tribes signing Treaty of Chico Creek at Bidwell Ranch August 1, 1937. No such tribe was mentioned. The name is that of a man (Po-ma-ka) signing for the Sim-sa-wa tribe.
- Poo-e-mah... The Mooretown Kum-mo-win or Ti-yim and the Chico Mitchōpdo name for Tahn-kum of Stanfielf Hill.
- Poo-lak-ah-too (Pulacatoo, Pu-lak-a-tu; Pulakatu) ... Former Nishinan village on Bear River (Powers).

Poo-soo-ne (Bashonees; Bashones; Bushaney; Bushone; Bushones; Bushoney; Bushune; Bushumnes; Bushunes; Bushny; Busheny; Piyuni; Poosoonas; Pushune; Pushune; Pushune; Pujune; Pujare; Punjuni; Pusuna; Pu-su-na; Pusuna; Pusunimne; Puzhune; Puzlumne)... Former Pa-we-nan village on north bank American River close to Sacramento River and immediately north of city of Sacramento. Source of the ridiculous family name Pujunan. Dixon given Pusune as one of his four "Nishinam divisions."

Pujunan Family... Stock name (Pujune Latham 1856; Pujunan Powell 1891) is Midu.

Pujuni (Piyuni; Pujara; Punjuni)... Errors for Poo-soo-ne (see also Pā-we-nan).

Puzhune... Dana MS, Hale, Ethnograph Wilkes Expd. 222, 1846. See Poo-soo-ne.

Quotoas (Kwotoa)... Former band at Placerville (Powers).

Ridge Indians... Tribe between Middle and South Forks Feather River (Sacramento Daily Transcript 1851).

Sā-ap-kahn-ko... No-to-koí-yo name for their band at Mountain Meadows.

Sah-mah... Former Pāwenan village on each side Sacramento River one and a half miles below mouth of American River (now in Sacramento City cemetery).

Sāk... Notomusse village on north side American River seven miles above Sacramento (westernmost village of Notomusse). The inhabitants of Sāk were called Sākumne (Se-kum-ne; Sekumne; Sekomne; Sekamne, Dans MS, Hale 222, 1846; Secumnes; Secumni; Sekumne; Sicumnes; Lacomnis misprint).

Sap-se... Mitchōpdo name for their former village about half a mile southeast of Dayton on small Creek sometimes called Little Butte Creek.

Sā-wim-mah... Kum-mo-win name for tribe on the west ("below") in the Blue Oak belt and reaching southwest to Marysville and Yuba. (See also Sow-wah-nah).

Se-dow-we... Mitchōpdo village in northeast side of loop of Sacramento River southwest of Kusal Lagoon two and a half miles northwest of Chico Landing and one quarter of a mile below Hamilton Bridge.

Sek... Village on North side Yuba River below Bo-tawk (B. T.).

Se-kum-ne (Secumne(s)); Secumney; Secuman; Secumne; Sīcomne; Zicomne; Sicamne; Sekumne; Sekamne; Secumne)... The inhabitants of Sā'k , or of Sek, which see:

Se-sum (Sesum; Seshums; Sisumi; Sisum; Sisums; Sidume? Sicha; Sishu; Lishu; Te-shum? Seusumne; Siusumne; Siusumn; Ziusumne; Ziuzume.) ...Village on west side Feather River just south of Minal and Between Yuba City and Mok Farm.

Sho-kum-im-lep-pe (Shokmimleppe; Shokumimlepi)... Former Nishinam band on Bear River (Powers).

Shoo-ta-mool (Shootamool; Shūtā-mul; Shūtamul)... Nishinam village on Bear River (Powers).

Sidume (Lienhard 1898)... Possibly typographical error for Sisum, but may be Sekumne.

Silongkoyo... Village at or near Quincy, Plumas County (Dixon)

Sim-sa-wa (Simsawa)... Tribe or band represented at meeting of Treaty Commrs at Bidwell's ranch on Chico Creek, August 1, 1851. Probably same as Nim Sēwe.

Siwim Pakan... Former village between South and Middle Forks American River a few miles north of Kelsey, which is north of Placerville, El Dorado County (Dixon).

So'-lak-e-yu (Sólackeyu; Sólakiyu)... One Nishinam band on Bear River (Powers).

Sook'-soo'-koo... Mitchōpdo village on east side Sacramento River opposite Kusal and California islands and west of Kusal Slough one to three fourths ^{mile} north (or northnorthwest) of Chico Landing.

Soo'-noos; Soo'-noo-se (Sunus; Su-nus; Su-nu; Sunu; Sunusi)... Former Mitchopdo village on east side Sacramento River south of Parrot Landing and on Parrot Grant. (Arguello 1821; Treaty Commrs. 1851; Dixon 1905).

Southern Maidu (Dixon 1902)

Sow-wah'-nah... Kum-mo'-win name for tribe of Colusa region on Sacramento River (Ko-roo and Pat'-win). (See also Sā'-wim-mah)

Tádoika... Village near Durham on Big Butte Creek south of Chico (Dixon)

Tagus... See Ti'-kus.

Tah'-kow... Mis-sim-pā'-we-nan name for their own people at Poo-soo-ne rancheria. Also called Tah'-kow by the Notomusse.

Tahn'-ku... Kow'-wahk name for related tribe at Auburn (Rancheria Aw'-pul-lā).

Tah-se'-ko-yo (Tasikoya; To-si'-ko-yo; Túsikweyo)... Former village at Taylorsville, Plumas County (Powers 1877; Dixon 1905)

Tahn'-kū... Tahn-kum of Stanfield Hill name for tribe at Nevada City ("Other tribes call us same")

Tahn'-kum... The Midoo tribe of Stanfield Hill, Yuba County, say they have no general name for themselves but use rancheria names. They are called Tahn'-kum (Tahn'-kū) by tribes north of them, and Poo-e-mah by the Mooretown Kum-mo-win or Ti'-yim, and by the Chico Mit-chōpdo.

Taichida (Taitchida and so on) ... See Ti'-ched-dow.

Ta-lak (Talak; Tallak)... Nishinam band on Lower Bear River (Powers 1874).

Tamlocklock (Typographical error for Yamlocklock)

Tanko (Tainkoyo; Tánkoma; Tankum)... Northern Midu name for Southern Midu (Chever 1871; Dixon 1905 and 1910) See Tahn'-ku

Tă-tan-wŭ-tŭ... Mitchōpdo name for village of foothills tribe on Concow Creek on ground now occupied by Spring Valley Reservoir.

Tausune (possibly Poō-soo-ne)... Sacramento Valley (Sutter 1848).

Tawn im-but-tuk... See To-an-im-but-tuk.

Tāwsingcow... North place.

Tāyima (Ti-yim)... Name used by northeast Midoo for Northwest Midoo (Dixon 1905)

Teingcow... Western people or place.

Te-shum (Lishu; Teeshums; Tishum; Tī-shum ... Former village on west side Feather River above Hok--between Yuba and Bear Rivers (Powers 1874)

Tet-tem-mah... Name given by Kow-wahk for their old rancheria at south side Nevada City.

Tchik-e-me-se (Tchikimisi; Tcikimisi)... Former village between North and Middle Forks Cosumnes River; on south side Cosumnes River not far from mouth of Camp Creek (Dixon).

Ti... Kow-wahk word (meaning west) used for Mooretown tribe ('Kum-mo-win'); also for people at Enterprise and Bald Rock.

Ti-e.... Kow-wahk name for Ko-mo-win (Mooretown Country). Also called Naw-to-koi-yo (north to Bucks ranch) but not the No-to-koi-yo tribe proper --confusion due to meaning of word 'Northeastern'.

Ti-ing koi-yo... Mitchōpdo name for village of foothills tribe at Yankee Hill, Butte County.

Tik-e-soo-e-e (Tikisui-i)... Hat Creek Atsookae name for Midoo (Dixon 1905), See Pe-kah-soo-e .

Ti-kus-se... Village at Dogtown (Magnolia)

Ti-im... No-to-koi-yo name for tribes on the west.

Ti-im or Ti-yim (Ti-e, singular)... Tahn-kum (of Stanfield Hill) name for Kum-mo-win of Mooretown, Enterprise, Bald Rock, and Bidwell Bar.

Ti-im mi-dem or Ton-kum... Midoo tribe in low country west of Big Meadows (Bucks ranch and Kon-kow), in Big Meadows dialect (No-to-koi-yo).

Tik-koom... Kum-mo-win name for tribe in Oroville region (talk same as Sa-wim-mah of Marysville).

Ti-kus (Ta-gus; Tagus; Taikus; Taiku; Taikushi; Tigres)... Former village near Cherokee or Pentz's in mountains at head of Dry Creek, Butte County, about fifteen miles southeast of Chico. (Adam Johnston 1850; Dixon 1905)

Ti-kus-se... Mitchopdo name for village of foothills tribe on site of present Magalia (or Dog town) on west side of canyon of West Branch Feather River.

Ti-ched-dow (Ti-se-da; Taisida; Tai-chida; Taitchida; Tychedas)... Former village on west side Feather River --a very large town (Powers 1874). Few miles southeast of Marysville (Dixon 1905) South of Yuba River and below Me-so (B. T.).

Ti-e (Ti, Naw-to-koi-yo)... Names applied by the Kow-wahk of Nevada City to Mooretown tribe (Kum-mo-win), reaching north to Buck's ranch; and to people at Enterprise and Bald Rock.

Ti-nan (Ti-non)... Nissenan name for Mokizumne tribe, means "West people"

Ti-nan... Kow-wahk name for Down West (Southwest) tribe.

Ti-yim, Tayima... Name use by northeast Midoo for foothills division of northwest Midoo (Dixon 1905)

To-am-cha (Toam^htcha; Toam-cha; Tomcha; To^mchas; Tom-chaw)... Band formerly on left (east) bank Feather River east of Lomo, Sutter County (above Yuba) (Powers 1877; Dixon 1910). Tom-chaw village on south side Yuba River below Nan-nah-nah (B.T.). On East side Feather River (about half a mile from river) two miles above mouth of Yuba (Bidwell).

To-an-im-but-tuk (Toanimbuttuc; Toⁿam-im-but-tuk; Tawn im-but-tuk; Toanimbuttuk)... Nishinam village on Bear River (Powers 1874). In No-to-mus-se language name means small pine tree.

To-koma... Sacramento Valley Midoo name for Midoo of foothills (Dixon 1905)

Too-e... Kow-wahk name for rancheria at Chicago Park one or one and a half miles south of Buena Vista.

To-se-me-nik and To-sim-me-non... North Mewuk (of West Point and Ione) name for Nissenon.

To-se-mus-se... Nis-sim-pa-we-nan name meaning "North people", applied to Chico tribe (Mitchopdo).

To-se-win... Sub-tribe at Folsom and vicinity (So called by Nissenan of Cosumnes River). May be same as No-to-mus-se.

Ton-kak... Mitch-op-do name for tribe on middle Feather River (Kum-mo-win of Mooretown region). Name said to be in Kon-kow or Ti-mah language. Also called Ko-mo-mah.

To-sow-wan-no... Name given me by Kow-wahk for their present rancheria Campoodie at Nevada City.

Ton-kum or Ti-im mi-dem... Name in Big Meadows dialect of No-to-koi-yo for Midoo tribe in low country west of Big Meadows (Bucks Ranch and

Kon-kow).

To-si-ko-yo (Tosikoyo)... Village in Indian Valley, Plumas County (Powers). See Tawsingcow.

To-sow-wan-no... Kow-wahk name for their people from Nevada City region and northerly to San Juan and Challenge.

To-to (Toto; Totos, Marysville Weekly Express 1858; Totu)... Band in foothills on Honcu^t Creek near Oroville (Powers 1877)

Totoma... Former village on east side North Fork Feather River, about midway between Yankee and Hengy, Butte County (Powers 1877; Dixon 1905)

Tsaktona..."Maidu division living beyond Bidwell Bar, Butte County" Handbook 1910).

Tsamak (Chamak)... Tsamak: Former village near Sutter's Fort, Sacramento (Dana MS; Hale, 222, 1846). See Sah-mah.

Tsam Bahenom... Former village short distance northeast of Mooretown, Butte County (Dixon 1905)

Tsekankan... Former village few miles southeast of Nevada City (Dixon 1905)

Tse-lim-mah... Mitchopdo rancheria on north side Big Chico Creek three or three and half miles northeast of Chico (opposite Forest Station).

Tsoo-lam-sā-we (Palanshan; Palanshaw; Tsulamsewi; Tsulam Sewi)... Maidu name of Chico Creek and people at its head (Curtin MS 1885, Dixon 1910)

Tsoo-lam sē-we... Mitchopdo rancheria on Little Chico Creek, apparently near Boness Ranch (location uncertain).

Tsuka... Former village near Forbestown, about 12 miles east of Oroville, Butte County (Dixon 1905)

Tum-me-lik (Tumbalo; Tummeli)... Mewuk name for Nissenon (north people, same as Toése-menik). Tummeli . Given by Dixon as Midu division on South Fork American River from a little above Coloma to Riverton.

Tutude... Band at Seventeen mile, Glenn County (west of Sacramento River) in 1853 (Judge T.E. Jones--Kelsey).

Tuzhune... Misprint for Puzhune equals Poo-soo-ne.

Tychedas... Former large village on west side Feather River below Oroville and above Honcu^t Creek (Powers). See Ti-se-da.

Uba(Ubu)... See Yuba.

Us-to-ma (Ustoma; Us-to-ma; Ustu)... Ustu of Bancroft, for village in Sacramento Valley, may be same. See Oostomas.

Valley Indians ("Mountain and Valley tribes (Bidwell's)")... Name used for Indians originally inhabiting Sacramento Valley around Chico (Rebellion Records 1897)

Vesnak (Veshanacks; Vesnacks; Vesnak)... Band said to be southwest of Nemshoos (Taylor 1860); said to be on Sacramento River north of Sacramento (Bancroft 1874); said to be near junction of American River and Sacramento on South side (Handbook 1910). Dixon gives Vesnak as one of his four "Nishinam divisions."

Vubum.... Error for Yubum equals Yuba.

Wa-chuck-na... See Ma-chuk-na.

Wah-kah-dut... Name given me by Kow-wahk for their present rancheria Campoodie at Nevada City.

Wahl-lok (Wahl-lak; Wallock)... Former Pāwenan village on east side Sacramento River near Fremont. The people were Wahl-lah-kum-ne (walacumnie; Walagumnes; Wallakumnes, Walakumne). To be discriminated from Mewan tribe of same name.

Wah-nah-tahm... Mitchōpdo rancheria on north side Sandy Gulch Creek about one mile northeast of Chico and on east side of highway.

Wah-wah (Wawah)... Northern Piute name for tribes west of Northern Sierra.

Wah-wahl-too-pah-ah (Wawaltupaa)... Yana name for Midoo (Dixon).

Wai-de-pa-can (Waidepacan)... Band represented at meeting with U.S. Treaty Commrs. near Yuba River, July 18, 1851. See Wi-me-sa-pa-kan.

Wal-la-kum-nes... The inhabitants of Wahl-lok.

Wan-muck (or Wannuck; Wannuck)... Band or tribe represented at meeting with U.S. Treaty Commrs. near Yuba River, July 18, 1851. Possibly of Wana rancheria near Stockton.

Wapum-ne (Wajuomne; Wapoomne; Wapoomne; Wapomney; Wapoomney; Wapumnie; Wapumnies; Wapumney; Wapumney; Wo-pum-ne; Wopumne)... Village and band in foothills attributed to near Latrobe, El Dorado County (); to near Michigan Bar on Middle Fork American River (Dixon). Dixon gives Wapumne as one of his four "Nishinam divisions."

Wemah's Band ("Wemah's name corrupted from Guielermus, given him at Mission") Yuba River region.

We-se-nah... Former Pāwenan village on each side Sacramento about nine miles above mouth of American River.

Wil-lil-lim (Willem)... Mitchōpdo village ^{one} half or three fourth ^s mile southwest of Mitchōpdo (about four and a half miles south of Chico) on same creek, sometimes called Little Butte Creek.

Wil-le (Willie; Willey; Willys)... Sacramento Valley tribe (Chaver 1870); former Midu division in Sutter County (Handbook 1910).

Wi-ma (Wima; Wyma)... Village on Feather River (Powers). May be same as Mimai, Mimal.

Wi-me-sā-pa-kan... Nissenan village a little below Latrobe in western El Dorado County (Chief Hunchup.)

Wo-ko-dot (Wokodot)... Former village at Nevada City (Dixon 1905).

Wo-pum-ne... See Wapumne.

Wurt-tā gow-wahk... One of the Kowwahk names for themselves. A Midoo tribe between Middle-upper Yuba and American Rivers. Also called Kow-wahk and Ne-sem gow-wahk. Their names for themselves.

Ya-cum-na (Sa-cum-na; Yacumna)... See Sāk and Sékumne.

Yah-le-soon-ne (Yalesummy; Yalesumne; Yalesumne; Yalisumni; Yalesumni; Yaleyumne; Yuleyumne; Yassumnes; Yaesumne; Yah-li⁵),... Tribe on west bank lower Sacramento (Hale from Dana 1846). Former village near Salmon Falls on south side South Fork American River fifteen miles west of Placerville (Dixon 1905). (Two tribes and localities may be here confused.)

Yah-lis... Former Nissenan village close to Latrobe hill, western El Dorado County. Are not the Yalesumne (Yalesumni, Yalisumni, Yaesumne) the people of Yah-lis?

Yah-mah-nā-poo... Former Pāwenan willage on north bank American River half a mile above its mouth (a quater mile above Poosoone).

Yah-oo-kō (Ya-u-kō; Yauko)... Former village about seven miles north-east of Chico (Dixon 1905)

Ya-ma-do (Yamado)... Tribe meeting U. . Treaty Commrs. near Yuba River, July 18, 1851. Probably Yamaku rancheria just south of South Fork Yuba River (Kreeber 394, 1925).

Yamako (Yamagatock; Yamlocklock; Yumagatock)... Former village about eight miles westsouthwest of Nevada City (Dixon 1905); about nine miles^{east} of Nevada City (Dixon in Handbook 1910).

Yam-man nim-mah (from Yā-mē-ne or Yam-mē-ne, mountains)... Mitchōpdo name for the Midoo of the mountains east of Chico.

Yam-man-hū... Former village on north bank Yuba River where town of Marysville now is (B.T.)

Yam-man-ne-poo... Former village on south side Bear River opposite Nik-koo-le.

Yas-see (Yassee; Yas-si)... Tribe or band meeting U.S. Treaty Commrs. near forks of Cosumnes River, September 18, 1851.

Yek-kal-le... Former Notomusse village on north side American River a little below Faroaks.

Yiikulme... Former village on west side Feather River just below Hoako (Dixon). Probably same as Yokolme.

Yodok... Former village on east bank American River just below junction of South Fork (Dixon). The Nissenan name of the main American River is Yo-dok-um sa-o.

Yok-kol (Yukal; Yucal; Yokolme; Yukumne; Yukulmes; Yukulmey; Yukae (misprint Latham 1854))... Former Pāwenan village on west side Feather River a little below Nicolaus and opposite Plumas landing. (The people, Yo-kōl-mě).

Yo-kō-lim-dū (Yokoálimduh; Yo-kō-lim-duh)... Former Nishinam village on Bear River (Powers 1874).

Yo-kōl-mě (Yokulme; Yo-kol-mies; Yokil-me; Youcolumnies; Youcolumnes; Yukolumni; Yukulme; Yukulme; Yukulmey; Yu-kul-mě; Yukutneys (misprint); Yukelmeys; Yok-kol-me; Yu-kool-me; Touser-lemnies? Kulme; Kul-meh; Coolmehs; Yiikulme?)... The inhabitants of Yok-kol.

Pa-we-nan village on west side Feather River opposite Plumas landing, three or four miles south of Sutters Hok farm (B.T.).

Yol-la-mer (Yollamer; Yo-la-mir)... Tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851)

Yo-lem-hū... Notómusse village on south side American River below Folsom; easternmost of Notómusse villages.

Yow-koo(Ya-u-kō; Yauko) ... Mitchōpdo rancheria on south side Big Chico Creek perhaps a mile above Tse-lim-mah (which is three or three and a half miles northeast of Chico).

Yo-tam-mo-to (Yotammoto)... Former village near Genesee, Plumas County (Dixon 1905)

Yuba..."Tribe of Maidu Indians...who lived in the Feather River about twenty miles above its juncture with the Sacramento." Placerville Republican, California July 11, 1927.

Yu-bah (Yúba; Yuba Indians, Sacramento Daily Deml State Journ. 1856; Yuba, Lienhard 1898; Yubas, San Francisco Daily Pacific News 1852; Yubas Johnson 1850; Yuba, Yubas, California State Journal 1857; Yubas, Marysville Weekly Express 1858; Yuva; Yuvas; Vubum; Uba; Ubu; Nevadas; Yubas Indians, Daily Alta California, April 6, 1852; Yupu) ... Village on west side Feather River at mouth of Yuba River (Nevadas and Noi-yu-ke). See also Yu-poo. Yu-bah was on south side mouth of Yuba River, on east side Feather River (B.T.).

Yu-bah musse and Chi-em-wi-ě... Pāwenan names for Yuba tribe (B.T.)

Yu-bah-mus-se or Chi-em-wi-e... Mis-sim-pā-we-nan name for Yuba River tribe (fourteen or more rancherias).

Yukal (Yucal)... See Yok-kol.

Yukulme (Yukulmy)... See Yok-kol.

Yukutney... Band in foothills of north or northeast Placer County (Bancroft).

Yu-dow... Mitchōpdo village on south side Big Chico Creek opposite mouth of Sandy Gulch Creek.

Yulu (Typographical error for Yubu)... Village in Sacramento Valley;
stock uncertain (Bancroft.).

Yumagatock... Village in Sacramento Valley (Bancroft). Stock uncertain.
May be people of Yumam.

yum'-mut-to... Mitchōpdo rancheria at Forks of Big and Little Butte
Creek seven or eight miles east of Chico.

Yumam... Former village on site of Oroville (Dixon 1905)

Yu'-poo (Yu-poo'; Yu-poo'-mū-se; Yupu; Yuba)... Former village on west
side Feather River ("West of Marysville," Dixon 1905; on site of
present Yuba City, Dixon 1910; "Below Knight's Landing" --Chief
Hunchup).

Yu-soom'-ne (Yaesumnes; Yajumui; Yasumnes; Yasumni; Yosumnies; Yusumne)
... Former village in Sacramento Valley (Bancroft). Stock uncertain;
May be Cosumne.

Yut-duc (Yutduc)... Tribe meeting U.S. Treaty Commrs. on Chico Creek,
August 1, 1851. Possibly same as Yodok .

cc: Mar. 28, 1929 - O. L.
June 11, 1930 - D. A. S.

MIDOO TRIBES, BANDS, AND VILLAGES

Ā'-chup...Former No-to'-mus-se village on N side American
River W of San Juan.-- *cm*

Ahm-koi-yo . . . Kow-wahk name for old rancheria at Colfax.

Ahn'-nah-pe...Former No-to'-mus-se village on N bank
American River where Fair Oaks now is (opposite
Kis'-kis).-- *cm*

Ā'-kwah...Former No-to'-mus-se village N side American River
4 miles above Ā'-chup.-- *cm*

Auburn Indians...Name used for Indians in vicinity of Auburn,
Placer Co. (Sacramento Daily Democratic State
Journal 1856).

Aw-pul-la . . . Kow-wahk for Tahn-ku rancheria at Auburn.

Bah-hahp'-ke...Mitchōpdo village on Bidwell Ranch (present Indian village in NW part of Chico).--*can*

Bah'-he-yu ^{rancheria} hoo'-loo-koo...Village on Sandy Gulch about 3 miles W of Chico--not to be confounded with Bi-yu on Feather River.--*can*

Synonymy: Bah Yu, Dixon 1905.

Bayu, Powell, 1891..

Baht'-tche (Bah-tse or Baht-ze')...Mitchōpdo name for rancheria on W side Sacramento River at Jacinto. Belongs properly to Wintoon tribe, but said to be shared by Mitchopdo.--*can*

Synonymy: Bat-si...Tribe meeting Treaty Commrs. at Bidwell Ranch, Chico Creek, Aug. 1, 1851.-18 Calif. Treaties (1852) 1905; Royce, (1899) 1901. May be same as Pitsokut of Dixon, located near Roseville. Dixon 1905; Handbook 1910.

Bah Yu, Dixon 1905.. See Bi-yu.

2 Bai'-yu, Powers 1877...See Bi-yu.

1 Bā-kah-mah'-le...Modesse name for No'-to-koi'-yo-*can* - Suales Pah-kah-mah'-le *ec*

Ba-mom' (Bamom)...Nisseⁿman village on site of Shingle in El Dorado County, 7 miles SW of Placerville.--*can*

Synonymy: Bamom, Dixon 1905; Handbook 1907.

Bashonee, Bancroft 1875; Bashonees, Taylor 1860; Bashones, Bancroft 1874: See Bushummes & Poo-soo'-ne.

Bat-si, 18 Calif. Treaties (1852) 1905...See Baht'-tche

Bauka, (Dixon 1905)...See Bo'-kah

Bayu, (Bowell 1891)...See Bah'-he-yu

Bem-pi (Be-no-pi & Benopi misprint)...Tribe or band meeting U.S.

Treaty Commrs. near Yuba River, July 18, 1851.

Synonymy: Be-no-pi, ^{Benopi} C.C. Royce (1899) 1901.

Benkömkö Mi...Village between N and Middle Forks Feather River
in Butte County (Dixon) 1905.

Be-no-pi (or Benopi), C.C. Royce (1899) 1901...See Bem-pi

Bidwell Tribe...[Mitchōpdo] band on Bidwell Ranch at Chico (Taylor)

Synonymy: Bidwell's Indians, Daily Alta Calif. 1852.

"Bidwell's Indians (Mountain and Valley tribes)". Sacramento
Daily Democratic State Journal (from Marysville Express) 1856)

Bidwell Indians, Bidwell tribe...Sacramento Daily Democratic
State Journal (from Butte Record) 1856.

Bidwell Tribe, Taylor, 1859-1862.

Bi'-yu...Band on W side Feather River below Oroville (Powers).

Village on west side Yuba river below Bo-kah.-- *cm (from Bird Ton).*

³ Synonymy: Bai'-yu, Powers, 1877.

Biyous, Powers, 1874.

Beh Yu, Dixon, 1905

Boca^[s], Powers 1874...See Bo'-kah

Bogars, Johnston 1850...See Bo'-kah

Bogas, Johnston 1852...See Bo'-kah

Bo'-ka, Powers, 1877...See Bo'-kah.

Bo'-kah...Rancheria at Gridley Bridge on Feather River.--~~cm~~

Band on W side Feather River above Honcut Creek (Powers).

Synonymy: Bauka, Dixon 1905; Handbook, 1907.

Boca^[s], Powers 1874.

Bogars, Johnston 1850; Sacramento Daily Transcript 1850.
Bq-ka, Powers, 1877.
Boka, Powell, 1891.

Bogas, Johnston 1853, 1857

Bookû, Handbook (Curtin MS 1885) 1907.

Bo'-kah...Village NW side of Yuba River below O-lôl'-lah-pi.--~~cm~~ (from Blind Ton).

Not to be confused with village of same name at Gridley Bridge
on Feather River. -- ~~cm~~

Boo'-sha-mool...Nishinan band on Bear River near RR crossing
(Powers), 1874.

Synonymy: Bu'-sha-mul, Powers 1877.

Bushamul, Handbook 1907.

Bo'-tawk'...Village N side Yuba River below Tom-chaw.--(Blind tom)-~~com~~

Botoko...Given by Dixon as village W side Feather River
below Oroville. Bo-tuk' sā-o is Deer Creek.--~~com~~

Buba...See Yuba.

4
Bubu (stated by Gatten on authority of Sutter to be distinct from
"Yubu")... Sacramento Valley tribe (Sutter).

Bud'-dā Mi'-dem ... No'-to-koi'-yo name for Modok.--~~com~~

Busheny-Indians (spelled Bushny and Bushunes). . . See Bushummes &
Poo-soo'-ne.

Bushoney (spelled Bushaney, Bushune, Bushane) . . . See Bushummes &
Poo-soo'-ne.

Bushummes... Former village N of American River (Hale; Taylor).

[See Poosoones]

Synonymy: Bashonee, Bancroft 1875.

Bashonees, Taylor 1860.

Bashones, Bushones, Bancroft 1874.

Bushony Indians (spelled Bushny and Bushunes)
H. Lienhard, 1898

Bushoney, Bushaney, Bushune, Bushane, Sutter 1881.

"Bushumnes (or Pujuni)", Hale 1846; Bancroft 1874.

Bushumni, Latham 1854.

Chă-pah' mus'-se. . . Former village at Gold Hill near Coloma, on ^{South Fork} American River.-- (Not to be confused with Mewan tribe

Chap-pah-sims at Kinghts Ferry).-- *can*

Chah-kow-win koi-yo . . . Kow-wahk name for old rancheria at Bloomfield.

Checo Indians. . . See Chico Indians and Mitchôpdo.

Ché-em-duh. . . Nishinan village on Bear River (Powers) 1877.

Synonymy: Chu'-em-duh, Powers 1877.

Chuemdu, Handbook 1907.

Che'-no. . . Rancheria on west side Sacramento River at Monroeville just south of mouth of Stony Creek.--*can*

5 *f* Of interest historically: Represented at meeting of U.S. Treaty Commrs. on Chico Creek August 1, 1851. Visited by Arguello in 1821 (Ordaz MS 1821); and by the artist H. B. Brown in 1852. (H. B. Brown MS, Vocabulary and Drawings 1852).

Properly belongs to Wintoon tribe but shared with the Mitchōpdo. Pronounced Tsā-ne (or Chā-ne) by the Mitchōpdo, and Tsē'-no (or Tsen'-no) by the Wintoon 'Noe muk' tribe.

Synonymy: Chene, Bidwell 1877.

Cheno, Ordaz MS 1821.

Che-no, 18 Calif. Treaties (1852) 1905.

Chino, and Chino Village, H. B. Brown 1851 & 1852.

Chico Indians. . . Band in vicinity of Chico (Marysville Weekly Express, 1858). See Mitchopdo.

Synonymy: Checo Indians, Daily Alta Calif., July 3, 1852.

Chi'-em-wi-ě and Yu'-bah mus-se. . . Pā'-we-nan names for Yuba tribe.--*can*

Chi'-mus-se...Nis'-sim-pā'-we-nan name for Patwin and (Blind Tom)

Pahtin (Koroo) from Knights Landing (Lil'-ke) up to Kah-sil' above Chino. . . See Che'-no. *Colusa.*--*can*

Chi'-soo...Kow'-wahk name for Northern Piute tribe.--*can*

Chu-em-du. . . See Che'-em-duh.

Chu'-em-duh. . . See Che-em-duh.

Chupumnes. . . Village near Sutters Fort

ask-

Midoo--9

Coloma. . . See Koloma

Co-lu. . . See Ko'-loo

Comoangcow. . . Southern people or place ().

⁶/₁ Concow. . . Band in valley of same name.--see Koñkow.

Cow Cow --- Typhag. error for Concow.

Coolmehs: . . Band and village on W side Feather River above

Bear River (Powers). Probably ~~the~~ same as ^(Pā-we-nan village) Yokulme, Yu-kool'-me, which was on west side Feather River opposite Plumas Landing (3 or 4 miles south of Sutter's Mok Farm). - can

Synonymy: Kul'-meh, Powers, 1877.

Kūlmeh, Powell, 1891.

Yu-kool-me.

Cosumnes. . . See Ko-soom'-nes. . . Village between American and Mokelumne Rivers.

Cow Cow --- misprint for Concow, which see.

Cu-lee (Culee) . . ? See Cu-lu.

Cu-lu . . . Band represented at meeting of U.S. Treaty Commrs.
at Forks of Cosumnes, Sept. 18, 1851. See Ko'-loo & Ko-roo.

Synonymy: Co-lu (Colu), 18 Calif. Treaties, 1852. 1855

Co-lu, C. C. Royce (1899) 1901.

Cu-lee, Bureau Eth. (1899) 1901.

Culee, C. C. Royce (1899) 1901.

Cu-lu.

Cushna. . . Band in mountains of S Fork Yuba River (Taylor) 1861.

Synonymy: Cusha (error for Cushna), Schoolcraft, Indian
Tribes, 1853.

Cush-nas, Johnson 1850; 1853; Sacramento Daily Transcript,
1850.

Cushnas, Bancroft, 1874.

Das-pah (Das-pe) . . . Kow-wahk name for rancheria at Grass Valley.

Das-pia (Daspia). . . Tribe or band at meeting U.S. Treaty

Commrs. near Yuba River, July 18, 1851.

Not identified

Dow-bā'-mus. . . Washoo name for Nis'-se-non.--~~can~~

7 [Eagle Lake Indians . . . Name used for Indians in vicinity Eagle Lake (Rebellion Records 1897). *What Eagle Lake is this?*

Es'-ken'-ne . . . Former Mitchōpdo village on W side Butte Creek
½ mile E of Durham (on south side of road).--*cum*

Synonymy: Erskines, Rept. Commr. Ind. Affr. for 1850, 1850;
Johnston, 1857; Sacramento Daily Transcript 1850.
Erskin, Johnston, 1850.
Erskins, Johnston, 1850; Johnston 1853; Ind. . . .
Eskenimma, Gatschet, 1879.
Es'-kin, Powers, 1877.
Eskin, Powell, 1891.
Eskini, Handbook, 1907.
Eskins, Powers 1874.
Es-ki-un (Eskiun), C. C. Royce (1899) 1901.
Es-kuin, 18 Calif. Treaties, (1852) 1905.

Es-nah-kah' mus-se . . . Nis'senon village between N and Middle
Forks Cosumnes River (Chief Hunchup's rancheria).--*cum*

Feather River Indians. . . Name used for Indians on Feather River.

Synonymy: Feather river, Geiger, 1858.

Feather River Indians, Lienhard, 1898.

Ha'it . . . See Hi-it.

Ha'-me-ting-Wo'-le-yuh. . . Former Nishinan village low down on
Bear River (Powers) 1874.

Synonymy: Ha'-mi-ting-Wo'-li-yuh, Powers, 1877.

Hamitinwoliyu, Handbook, 1907.

Kymatins, Bidwell MS (Chamberlain & Wells,
1879); not located.

Hangtown Indians. . . Name used for Indians in vicinity of
mining town of Hangtown [=present Placerville] (Sacramento
Daily Dem. State Journal, 1856).

Hawk (or Hawk de-se). . . See Hök.

Hawk'-hawk. . . Former Pā'-we-nan village on Feather River near
Lim-mahn.--*cam*

He'-he-yu. . . Former village on N side Yuba River between Yuba and Feather and about 4 miles above junction of Yuba and Feather. (B.T.).--~~can~~

Hel'-to. . . Former village on Honcut Creek (Powers 1877).
1874?

Synonymy: Hel'-to[s], Powers, 1877.

Heltos, Powers, 1874.

Hélto, Powell, 1891.

Holholto, Dixon 1905; Handbook 1907.

Hemben. . . Former village on N Fork American River, 6 miles SE of Colfax, Placer County (Dixon 1905).

Synonymy: Hemben, Handbook 1907.

Hi'-it. . . Nishinam tribe at Colfax, Forest Hill, and Nevada City (McGee)

Synonymy: Hai'it, McGee "1900" [=1903].

Hoi-duk . . . Kow-wahk name for their old rancheria at Buena Vista.

Hök. . . Midoo rancheria on west side Feather River about ? miles below mouth of Yuba River. Sutter's 'Hock Farm' was named for this village. Called Hawk and Hawk de-se by the Ko'-roo of Colusa.--~~can~~.

Synonymy: Hawk and Hawk de-se (Ko'-roo name).

Hoacks, Powers 1874.

Hoahke, Handbook 1907.

Hoak, Powers 1877; Powell 1891; Wozencraft 1851; Sen. Ex. Doc. 4, 1853.

Hoako, Dixon 1905.

Hoaks,

(*Sacramento Daily Transcript* 1850;
Hock, Gatten (in Sutter's Rep't. 1847); Derby,
Sen. Doc. 1850; Saint-Amant 1854; Taylor (from
Marysville, Calif. Herald Nov. 1856) 1860;
Bancroft (after Sutter) 1874; Burnett 1880;
Reprint in Ore. Hist. Soc. Quart. 1904; Sutter
1881; Wells 1882; Bancroft 1886.

Hock[s], Johnston 1850 and 1853; Rep't. Commrs.
Ind. Affrs. 1850 and 1851; Wozencraft 1851.

Hocktem, Chever 1870; Bull. Essex Inst. 1870.

Hoka,

Hok Hok,

Huk,

Hoancut[s] or Hoan'-kut. . . See Honkut.

Hoitda. . . Erroneously given by Handbook as 'Division' of Midu on Rock Creek, northern Butte Co. But the name *oitda* is merely the word for north in Mitchôpáo language, and the people on Rock Creek were of Wintoon, not Midu, stock.--~~can~~

Hokomo. . . Former village on E side Middle Fork Feather River north of Mooretown, Butte Co. (Dixon 1905).

Holholto . . . Former village a few miles south of Mooretown (Dixon 1905). See Hel'to.

• Holilepa (Ho-lil-le-pah; Holoaloois; Holoipi; Hollilupe Indians, Hollilupes, Marysville Weekly Express 1858; Hol-o'-lu-pai; Hololúpai, Hololupi; ^{Ho-lo-lu-pi} Hololipi; Hololupal, Jollillepa, O-lol-lah-pi) ... Band on west side Feather River opposite Oroville (Powers 1874). See .O'-lo-lo-pa.

• Hollah (O'-la; Olash; Olashes; Ol'-la; Ollas) ... Former Pawenan village on east side Feather River $1\frac{1}{2}$ miles above Lim-mahn. --- *cm*

• Hol-lo-wi ... Former Pawenan village on west side Sacramento River opposite mouth Feather River. --- *cm*

? • Homa ... Band at Nevada City. *W H. Holmes - look up*

Ho'-nam'-mah . . . ("west people") Mitch-ōp'-do name for tribe on west side Sacramento River. Also called Me-ni'-nah Mi'-doo ("other side people").

•Hon'-kut (Hoancut; Hoankut; Hoan'-kut; Honcut, Hornkut Indians, Sacramento Daily Transcript 1851)...Former village on east side Feather River just below mouth of Honcut Creek (Bidwell, Powers).

Hool-poom'-ne...Nis'-sim-pā'-we-nan name for first tribe south of Sacramento City on Sacramento River.--cm Prob. Mewan --

Hoo-min'-ne...Kum-mo'-win name for tribe on the east (higher in mountains--No-to-koi'-yo Midoo).--cm

•Hop-nom koi-yo...Notokoiyo village on Lights Creek in North Arm Indian Valley in northern Plumas County.--cm

•Hopnomkoyo...Former village on Lights Creek in North Plumas County (Dixon).

.Indak...Former Nishinam village on site of Placerville, El Dorado County (Dixon).

In'-no-poo...Kum-mo'-win name for tribe on the northwest (Kon'-kow or, Ti-mah). *Chm*

.In'shin...Yuke name for Konkow (Kroeber).

.Intanto...Former Nishinam village on Bear River (Powers).

In'-yan-num mi'-dem and No-to-koi'-yo mi'-dem...Name of Notokoi'yo Midoo in Big Meadows dialect.-- *Chm*

Jolihos . . . Former tribe at foot of mountains on Feather River about 60 miles above Yuba City (Adam Johnson 1850).

Low. Olilepa

·Kah'-de-mah . . . Former No-to'-musse village on north side American River 9 miles westnorthwest of Sacramento.-- cum

·Kah'-loo-plo (Ka'luplo) . . . Former Nishinam band on Bear River (Powers).

Kah-nah'-mah . . . Mitchopdo name for all people to south.-- cum

||
Kah'-pa-ka (Kapaka) . . . Former village on Bear River (Powers).

Kal-lo-mah . . . Former small rancheria [now Tan-ku Henry Thompson's place] at Stanfield Hill, Yuba Co.

·Kalkalya . . . Former village on site of Mooretown, Butte County,

east side Middle Fork Feather River (Dixon).

Kaw'-ne...Kow-wahk name for Placerville region tribe.[Prob.Mewuk].-- cum

Kaw'-so...Nis'-sim-pā'-we-nan name for Mo-koz'-zum-me tribe or tribes on lower Cosumnes River.-- cum

Kaw'-yim...Tahn'-kum of Stanfield Hill name for Lower Feather River tribe (Yuba and Marysville downstream).-- cum

·Ki-dak-to . . . Mitchōpdo former village a short distance (say 1/4 mile) east of their village Sap'-se (about 1/2 mile southeast of

Dayton and 5 1/2 miles south of Chico).-- cum

·Kimshews . . . Evelyn Hendricks, Oroville Mercury-Register, Dec. 3, 1930. See Nim'-se-we.

·Kis'-ke (Kishey, Kiske, Kiskey, KisKies, Kisky, Kis-kis) . . . Former No-to'-mus-se village on south side American River at present Fair Oaks (Opposite Ahn'-nah-pe).-- cum

Ko-ko-chah . . . Kow-wahk for more recent rancheria on site of Anthony House [name of old one being Pahm-pah-kahn].

• Ko-lo'-ma (Coloma; Koloma) . . . Former Nissenan village at Coloma. *cam*

Given by Dixon as one of his 4 "Nishinam divisions."

Seep 19-A

Konkaw . . . Evelyn Hendricks, Oroville Mercury-Register, Dec. 3, 1930.
See Konkow.

• Kon-kow (Cancow; Caw-caw; Conchow; Concord; ConCon; Concons; ConCous; Concow; Con-Cow; Con-Cons; Con Cows; Con Cow Indians, Rebellion Records 1897; Concowe; Concows, Marysville Weekly Express 1858; Cou-cows; Cow-Cow; Kankau; Konkau; ^{-Konkaw} Kō yoang káui; Onocows; Oncows) . . . Band in Concow Valley, Butte County. -- *cam*
Called In'shin by the Yuke (Kroeber).

Ko-mong-gahk.. Name applied by Kow-wahk of Nevada City to Nissenan tribe of Colfax region.

Koo'-loo . . . Former village north side ^{Feather} Yuba River below Tom'-chaw (B.T.). -- *cam*

• Koo'-loo (or Kool-měh) . . . Village on Feather River east or northeast of Gridley, and only a little north of Bó-kah. The people were friends with the Mitchōpdo. -- *cam*

Ko'-saw-wo'-no . . . Tahn'-kum of Stanfield Hill name for Auburn tribe (on American River). -- *cam*

to Mokenko
• Ko-soom'-nes (Cosumnes) . . . Said to have been village between American and Mokelumne Rivers.

*

Ko-mo' . . . Kow-wahk name for "Sacramento tribe".--*can*

Ko-mo'-mah . . . Mitch-op'-do name for tribe on Middle Feather River (Kum-mo'-win of Mooretown region); said to be in Konkow or Ti'-mah language. Also called Ton'-kak.--*can*

Ko-mo'-moo-sem . . . No'-to-koi'-yo^{name} (meaning south people) ~~name~~ for tribe on the south toward Yuba River country.--*can*

¹²
Kö-mōng'-gahk . . . Kow'-wahk for related Nissenan tribe of Colfax region and Yankee Jim.--*can*

.Kotasi . . . Former village 3 miles east of Greenville, Plumas County (Dixon).

.Kot-chuk . . . Former Pāwenan village east side Feather River 2 miles from Yo'-kul.-- cum

.Ko-to-ah' (Kwatoa; Kwo-to'-a; Quotoas) . . . Nissenan village 1 mile above Placerville (Chief Hunchup.-- cum)

Kow'-wahk . . . Midoo tribe between Middle and Upper Yuba and American Rivers. Also called Ne'-sem Gow'-wahk and Wurt-ta gow'-wahk. Their names for themselves.-- cum

¹³ Kū'-e (Kūk'-e) . . . Tahn'-kum of Stanfield Hill name for Oroville tribe.

.Kulaiapto . . . Former village southwest of Mooretown (between Mooretown and Tsuka) Butte County (Dixon).

.Kulkumish (Kulkumic^{Kulmuic}) . . . Former village near Colfax, Placer County (Dixon).

.Kul'-meh (Coolmehs; Yokulme) . . . Former village on Feather River (Powers). See Yo-kōl-me.

.Kulmuic . . . Village on top north side canyon North Fork American River where Colfax now is (Dixon).

- Ku-lo'-mum (Kulomum) . . . Former division of Midoo at Susanville,
Lassen County (Powers).
Kum'-bun-mi'-dem . . . No'-to-koi'-yo name for Eagle Lake, Dixie
Valley and Hat Creek tribes. [Ap-woo'-ro-kāe & At'-soo-kā-e].---*cm*
Kum-mo'-im mi'-dem . . . Midoo tribe at Mooretown and Enterprise.
Name is in Big Meadows dialect of No'-to-koi'-yo.--- *cm*
Kwo-tó-ah . . . See Ko-to-ah.
Kum'-mo sow'-win-nah . . . Kow-wahk name for American River tribe
at Colfax (not proper tribal name).---*cm*
Kum-mo'-win . . . Midoo tribe in Mooretown region. Their name
for themselves.--- *cm*
Kymatins . . . See Ha'-me-ting.

· Lacomnis (Lekumne; Locklomnee?; Loc-lum-ne?) . . . Probably same
as Sekumne (but possibly the Mewuk Lālumne or Laklumne).

· La'-le-ke-an (Láy-le-kee-an; Lé-li-ki-am; Llali?) . . . Nishinam
band on Bear River (Powers).

· Lid-le'-pa (Lid'-li-pa) . . . Nishinam village on Bear River (Powers).

· Lim-mahn (Lamam; Balbi (after Chamisso) 1826; Lamames; Lamanes;
Lamanne; Mānne) . . . Former Pawenan village on Feather
River near Nicalaus.--- *cm*

^A_T Lishu . . . (Typographical error for Sishu).

Lo'-ing koi'-yo . . . Village of foothills tribe on Deadwood Creek,
south of Spring Valley Reservoir.---*can*

Me-ni-nah Mi-doo . . . Mitch-op-do name for tribe on west side
Sacramento River. Means "other side people". Also called
Ho-nam-mah ("west people").

Mě'-so . . . Village on northwest side Yuba River south of
Bi'-yu (B.T.).--- *can*

MIDU (MEIDOO; MAI-DEH: MAIDU, Gatschet 1890; MIDOO) . . . Stock
name (Powers 1874).

^{Memal}
Mimal (Memals; Mimai; Minal; Minal-Indians, Lienhard 1898;
Wi-ma?) . . . Former village on west bank Feather River
just below Marysville (Dixon). Village on site of
Marysville^[East side Feather River] (Bidwell).

Mim'-hal-le . . . Rancheria on Feather River, below Bókah, which
was at Gridley Bridge.---*can* [May be same as Mimal]

Midoo tribe in Chico region, Sacramento Valley. Their name for themselves.

Mechoopda, Chico Record & Chico Enterprise, Nov. 7, 1929.

. Mitch-ōp-do (Ma-chucks, Johnson 1850; Ma-chuck-nas; Ma-chuk-na;

Mechoopda, Royce 1906; Mechoopka; Michoapdos; Michopda;

Mi-chop-da; Michopdo; Mich-op-do; Mitshopda; Wa-chuck-na;

Wachuknas) . . . Former village on plain $4\frac{1}{2}$ miles south of

Chico, on small creek (Sep-sim se-we) sometimes called

Little Butte Creek. [Now on Bidwell Ranch--Rancho Chico].^{cm}

Mo-law-kum . . . Former village on south side Yuba River about 1 mile above old Yuba (B.T.).^{cm}

. Molma . . . Former village near Auburn in Placer County (Dixon).
Monah (Mon'-naw or Mo'-nō) . . . Kow'-wahk name for Washoo tribe.--

. Mon-e-da (Moneda) . . . Band or tribe meeting U.S. Treaty Commrs. near Yuba River, July 18, 1851.

⁵ Mo'-no (Mo'-nah or Mo'-naw) . . . Kow'-wahk name for Washoo tribe.

. Moolamchapa (Mulamchapa; Mu-lam'-cha-pa) . . . Former Nishenam village on Bear River (Powers).

Mum-ming ko . . . Former big Tan-kum rancheria [now Oak Grove Ranch] on Stanfield Hill, Yuba Co.
Mountain Indians (Mountain and Valley tribes (Bidwell's)--

Sacramento Daily Democratic State Journal 1856 (from

Marysville Express) . . . Name loosely applied to Indians

on west flank of Sierra from Yuba River to South Fork American

River (Lienhard 1898).

Nah'-kahn-ko . . . No'-to-koi'-yo name for their band at Big Meadows--now Lake Almanor Valley.--

.Nah'-wah . . . Former Pāwenan village near Fremont at Junction Feather and Sacramento Rivers.--*cm*

.Nakan Kóyo (Nakankoyo; Ná'kum; Na-kum; Nakû) . . . Former village at Big Spring in Big Meadows, Plumas County; named used also "for the people of the whole valley " (Dixon).

Nan'-nah-mah . . . Village on North side Yuba River below Ti'-ched-dow (B.T.).--*cm*

Naw'-to-koi'-yo . . . Kow'-wahk name for Ko-mo'-win (Mooretown country reaching north to Bucks ranch). Also called Ti'-e by Kow'-wahk.*cm*

Ned's tribe . . .Band in vicinity of Chico (Marysville Weekly Express 1858).

Nem'-shaw (Nemshan; Nemshau) . . . See Nem sě-we.

Ne'-sem Gow'-wahk . . . Kow'-wahk name for themselves--A Midoo tribe between Middle-Upper Yuba and American Rivers. Also called Kow'-wahk and Wurt-tā gow'-wahk. Their names for themselves.--*cm*

.Nevadas (Nevada, Humboldt Times 1856; Sacramento Daily Dem.State Journ. 1856) . . . See Yubas.

il
Nik-koo-le . . . Former village on north side Bear River opposite Yam-man-ne-poo.--*cm*

{.Nem sē-we

{.Nim Sewe (Nem-shoos; Nemshan; Nem'-shaw; Nemshous; Nemshaw;

Nim Sewi; Nim'-shu; Nimskews; Nim-skews; Nim-sirs; Nim-sus;

Sim-sa-wa) . . . Band and rancheria on headwaters Butte

Creek, near edge of timber, 15 miles northeast of Chico.

Told me by old Mitchōpdo man, Jack Frango.--*can*

.Nish-e-nam (Neshanacks? Nishinam; Ni-shi-nam) . . . Division of
Midu inhabiting valley of Bear River (Powers, Dixon, Merriam).
See also Nis'-se-nan. Called Tanko by the Northern Midu
(Dixon).

.Nis'-se-nan (Necenon; Ne'senom; Ne'-se-nan; Meeshenam; Nis-se-non) . . .

Southeast division of Midu, in foothills from American

River south to between Middle and South Forks Cosumnes.

Merely the word for Indian people--here pronounced Nis'-se-nan

(Merriam 1904). The same word on Bear River is pronounced

Nish'-ē-nam (Powers ; Merriam).

Nis'-se-non . . . Nis'-sim-pā'-we-nan name for first tribe east of
themselves, up American River.--*can*

.Nis'-sim-pā'-we-nan . . . ^{(Midoo} Tribe on Sacramento and Feather Rivers
^{their name for themselves.)}
from Sacramento to near Yuba. ~~Often slurred to~~ Pā'-we-nan.--*can*.

·Noi'-yu-ke (Noiyucans; Noi Yucans; Noi-yu-cans; Noyuke) . . .

Name used by Northern Midu for related tribe about the junction of Yuba and Feather Rivers (Gieger 1860). See Yubas.

Northeastern Midu or No-to'-koi-yo (Dixon 1902; Merriam 1909).

Northern Maidu.--Loeb (after Dixon); Pomo Folkways, 172, 1926.

(& No-to-koi'-yo mi'-dem.
·No-to'-koi-yo (Notōma) . . . Midoo tribe in American Valley and Big Meadows, Plumas County. Their name for themselves. Also applied to them by several related tribes on the south and southwest. Kow'-wahk name for tribe northwest of main Yuba (including Sierra City, Downieville, and Camptonville).--*cm*

(Nōtōma . . . Northeastern Midu (Dixon 1905).
No-to-koi'-yo mi'-dem and In'-yan-num mi'-dem . . . Name of No'-to-koi'-yo of Big Meadows in their own dialect.--*cm*
No'-to-koi'-yum . . . Tahn'-kum (of Stanfield Hill) name for tribe at Smartsville and "up mountains."--*cm*

(No-to'-musse ^{(Pā-we-nan name for} . . . Tribe on American River reaching from about

7 miles above Sacramento up to Fair Oaks.--*cm*
(No-to'-mah . . . Mitch-ōp'-do name for northeastern Midoo (Nó-to-koi'-yo). Name said to be in Kōn'-kow or Ti'-mah language.--*cm*

·Notos (Notonans; Notoāncows) . . . Easterners.

- .O-e-do-ing ko'-yo (Oidoingkoyo) . . . Village in Big Meadows about 10 miles north of Prattville, Plumas County (Dixon).
- Oi-dim'-mah . . . Mitch-ōp'-do name for Yah'-nah of Upper Deer Creek (from Oi'-dah, north).---*cm*
- .Oiocksecumne . . . Village in Sacramento Valley (Bancroft). Not to be confused with Sekumne.
- .Okpam . . . Former village on west side Feather River (just below Sesum) below Marysville (Dixon).
- .Olash, Olashes . . . See Ollas.
- .Oleepa (O-lipas; O-lip-as, Johnson 1850; O-lip-pas) . . . Former village on Feather River 20 miles above Marysville (32 miles above mouth of Feather River). *See also O-lo-lo'-pah*
- .Ol'-la (O'-la; Olla; Ollas; Olash; Olashes; Hol'-lah) . . . Former village on west side Feather River opposite mouth of Bear River (Powers). On west side Feather/^{River}about 1 mile above Nicalaus (Bidwell). "On Sacramento River just above Knights Landing" (Dixon). See Hol'-lah.

·O-lō'-lah-pah (Ó-lo-lo-pah; Oleepas; O-lip-as; Ololópai; O-lol'-lah-pi;
Hololipi; Ho-lil-le-pa; Ho-lil-li-pah; Holil-le-pas; Holilepas;
Holoaloois; Hol-o'-lu-pai; Jollillepas) . . . Village about 2
miles south or southwest of Oroville on Feather River.--*cm*
[On south side Yuba River in valley, above Bo'-kah (B.T.).--*cm*

·O'-lo-lo-pah . . . Village on northwest side Feather River about
2 miles south of Marysville. Language essentially same as
Mitchōpdo.-- *cm*

Oneshanate (Onēē-shān-a'-tee) . . . Sacramento River tribe below
jn. of Feather River. May be Poo'-e-win.

·O-no-cho-mah (On-cho-mo; Onopoma; On-o-po-ma; Ontcoma) . . .
Former village at Mud Spring 5 miles south of Placerville,
El Dorado County.-- *cm*

On-o-po-ma (18 Treaties) . . . See O-no-cho'-mah.

·Ooncows . . . Typog. error for Concows.

.Oos'-to-ma (Oostomas; Us'-to-ma; Ustoma; Ustu) . . . Band at Nevada City on Yuba River (Powers 1874).

Oos-tah-mah..Name given by Kow-wahk for their old rcha. at north side Nevada City.

.O'-pel-to (Opelto) . . . Former Nishinam village on Bear River "at the Forks" (Powers).

.O'-pok (Opok) . . . Former village between North and Middle Forks Cosumnes River near Nashville, El Dorado County (Dixon).

.O'-pok-i'-ki . . . Former Pāwenan village on each side Sacramento River 8 miles above Sacramento --- *cm*

O-so'-ko . . . No'-to-koi'-yo name for their band in American Valley.

¹²
1/2 { .O-tah'-ke . . . Mitchōpdo village on Big Chico Creek about 1/2 mile below mouth of Sandy Gulch Creek.--- *cm*

12
1/2 { .O'-tah-ke (Otakay; Otaki; O-tá-ki; Otakimma? O-ta-kum-ni) . . .
Former village on main Chico Creek below Sandy Gulch in foothills between Big and Little Chico Creeks a few miles east of Michopdo (Dixon). Village Otakumne; people Otakey (Powers).

↑ Otakimma . . . Given by Gatschet as inhabitants of Michopdo village on Chico Creek.

·Pah'-ke (Pachi?; Pake; Paki; Paiki) . . . Village on Mud Creek near its jn with Big Chico $4\frac{1}{2}$ -5 miles west of Chico, or near Cusa Lagoon, north of Chico (Dixon).

·Pah-kem . . . Mitchōpdo rancheria on west side junction of Mud Creek with Big Chico Creek.-- *can*

·Pah-ke-mah'-le (Pacamallies; Pah'-kah-mah'-le; Pah'-ke mah'-le; Pah-rah'-mah-le; Pakamalli; Pa'-ka-mal-lip Pa Qamali; Paqā mali; Pe-ka-soo-e? Puk-kah'-mah) . . . Achomawe and Modesse name for northeast Midoo (Notokoiyo).-- *can*

Pahm-pah-kahn . . . Kow-wahk name for their old rancheria on present site of Anthony House [name of more recent one being Ko-ko-chah].

·Pa'-kan-chi (Pácanche) . . . Nishinam village on Bear River (Powers).

·Palanshan (Palanshau; Palanshaw1) . . . Village in Sacramento Valley (Bancroft). Probably same as Pan'pacan.

Pā'-nan or Pā'-we-nan . . . ^{slurred forms of} Same as Nis'-se Pā'-we-nan. -- *can*

Pan-koi-yo . . . Kow-wahk name for old rancheria northerly from Challenge & believed to be No-to-koi-yo.

Pan'-pa-kan (Palanshan? Pan'pacans; Panpakan; Paupákan) . . .

Village on Deer Creek near Anthony House, Nevada County
(Powers, Dixon).

Pap-pook . . . Kow-wahk name for rancheria about a mile E [above]
Grass Valley

²⁰ Patcamisa . . . Yana name for Midoo (Dixon).

Paw'-puk-ko . . . Mitchōpdo name for village of foothills tribe
at Cherokee, Butte County. -- *can*

Pe-dow'-kah . . . Mitchōpdo village on each side Sacramento

River, opposite Munroeville Island. Told me by the very old Mitchōpdo, Jack Frango.
He thought the village was occupied by both Mitchōpdo and the Wintoon tribes of the west side. -- *can*

Pe'-kah-soó-e (Tik-e-soó-e-e; Tikisui-i) . . . Hat Creek Ah-tsoo-
kā-e name for Northeast Midoo. -- *can*

PENUTIAN Family . . . A super-group proposed by Dixon and Kroeber
in 1912 as comprising Wintoon, Midu, Mewan, Olhonean, and
Yokuts.

·Pe-tut'-taw . . . Mitchōpdo name for their former rancheria about a mile south of Dayton and $\frac{1}{2}$ or $\frac{3}{4}$ mile southwest of Sap'-se.^{can}

Pico Indians . . . Tribe between Middle and South Forks Feather River (Sacramento Daily Transcript 1851).

·pitsokut . . . Former village 15 miles northeast of Sacramento near present Roseville, Placer County (Dixon) [May be same as Bat-si].

·Pōl-mot . . . Mitchōpdo rancheria at Bidwell Spring 6 or 7 miles east of Chico.-- ^{can}

Po-ma-wō-- ^{Given in Chico Record of Dec. 28, 1929, as one of the tribes signing Treaty of Chico Creek at Bidwell Ranch Aug. 1, 1951. No such tribe was mentioned. The name is that of a man (Po-na-ko) signing for the Sim-sa-wa tribes. -- can}

Poo'-lak-ah-too (Pulacatoo, Pu'-lak-a-tu; Pulakatu) . . . Former Nishinam village on Bear River (Powers).

Poo'-e-mah . . . The Mooretown Kum'-mo'-win or Ti'-yim and the Chico Mitchōpdo name for Tahn'-kum of Stanfield Hill.-- ^{can}

·Poo-soó-ne (Bashonees; Bashones; Bushaney; Bushone; Bushones;
 Bushoney; Bushune; Bushumnes; Bushunes; Bushny; Busheny;
 Piyuni; Poosoonas; Pushune; Pushune;^{Pushune} Pujune; Pujare; Punjuni;
 Pusuna; Pu-sú-na; Pusune; Pusunimne; Puzhune; Puzlumne) . . .
 Former Pa-we-nan village on north bank American River close
 to Sacramento River and immediately north of city of
 Sacramento. Source of the ridiculous family name Pujunan.^{cm}
 Dixon given Pusune as one of his 4 "Nishinam divisions."

PUJUNAN FAMILY . . . Stock name (Pujune Latham 1856; Pujunan
 Powell 1891)= Midu.

· Pujuni (Piyuni; Pujare; Punjuni) . . . Errors for Poo-soó-ne
 (see also Pá-we-nan).-- ^{cm}

Puzhune . . . Dana MS, Hale, Ethnogr. Wilkes Expd. 222, 1846.
 See Poo-soó-ne.

· Quotoas (= Kwotoa) . . . Former band at Placerville (Powers).

Ridge Indians . . . Tribe between Middle and South Forks Feather River (Sacramento Daily Transcript 1851).

Sā-ap-kahn-ko . . . No'-to-koi'-yo name for their band at Mountain Meadows.--*cm*

Sah'-mah . . . Former Pāwenan village on each side Sacramento River $1\frac{1}{2}$ miles below mouth of American River (now in Sacramento City cemetery).--*cm*

Sā'k . . . Notómusse village on north side American River 7 miles above Sacramento (westernmost village of Notomusse). The inhabitants of Sā'k were called Sākum'ne (Se-kum'-ne; Sekumne; Sekomne; Sekamne, Dans MS, Hale 222, 1846; Secumnes; Secumni; Sekumne; Sicumnes; Lacomnis misprint).--*cm*

Sap'-se . . . Mitchōpdo name for their former village about $\frac{1}{2}$ mile southeast of Dayton on small Creek sometimes called Little Butte Creek.--*cm*

22
Sā'-wim-mah . . . Kum-mo'-win name for tribe on the west ("below") in the Blue Oak belt and reaching southwest to Marysville and Yuba.--*cm* [See also Sow-wah'-nah.]

.Se-dow-we . . . Mitchōpdo village in northeast side of loop of Sacramento River southwest of Kusal Lagoon $2\frac{1}{2}$ miles northwest of Chico Landing and $1/4$ mile below Hamilton Birdge.--*cum*

Sek' . . . Village on North side Yuba River below Bo-taw'k (B.T.--*cum*

.Se-kum'-ne (Secumne[s]; Secumney; Secuman; Secumne; Sicomne; Zicomne; Sicamne; Sekumne; Sekamne; Secumne) . . . The inhabitants of Sā'k, or of Sek, which see.--*cum*

.Se'-sum (Sesum; Seshums; Sisumi; Sisum; Sisums; Sidume? Sicha; Sishu; Lishu; Te-shum? Seusumne; Siusumne; Siusumn; Ziusumhe; Ziuzum^e) . . . Village on west side Feather River just south of Mimal and between Yuba^{city} and Hok Farm.--*cum*

.Sho-kum-im'-lep-pe (Shokumimleppe; Shokumimlepi) . . . Former Nishinam band on Bear River (Powers).

.Shoo'-ta-mool (Shootamool; Shu'-tā-mul; Shútamul) . . . Nishinam village on Bear River (Powers).

Sidume (Lienhard 1898) . . . Possibly typographical error for
Sisum, but may be Sekumne.

· Silongkoyo ; . . Village at or near Quincy, Plumas County (Dixon).

· Sim-sa-wa (Simsawa) . . . Tribe or band represented at meeting of
Treaty Commrs at Bidwell's ranch on Chico Creek, August 1, 1851.
Probably same as Nim Sēwe.

· Siwim Pakan . . . Former village between South and Middle Forks
American River a few miles north of Kelsey, which is north
of Placerville, El Dorado County (Dixon).

3
5
· So'-lak-e-yū (Sólackeyu; Sólakiyu) . . 1 Nishinam band on Bear
River (Powers).

· Sook'-soo'-koo . . . Mitchōpdo village on east side Sacramento River
opposite Kusal and California Islands and west of Kusal Slough
1-3/4 mile north (or NNW) of Chico Landing --- *cm*

{Soo'-noos
{Soo'-noo-se (Sunus; Su-nus; Su-nu; Sunu; Sunusi) . . . Former
Mitchopdo village on east side Sacramento River south of
Parrot Landing and on Parrot Grant. (Arguello 1821; Treaty
Commrs. 1851; Dixon 1905).

Southern Maidu (Dixon 1902).

Sow-wah'-nah . . . Kum-mo'-win name for tribe of Colusa region on
Sacramento River (Ko'-roo and Pat'-win).--~~can~~ [See also Sā'-wim-mah]

Tádoika . . . Village near Durham on Big Butte Creek south of
Chico (Dixon).

Tagus . . . See Ti'-kus.

Tah'-kow . . . Also called Tah'-kow by the Notomusse. --~~can~~
Nis-sim-pā'-we-nan name for their own people at Poo-soo'-ne rcha.
Tahn'-ku . . . Kow'-wahk name for related tribe at Auburn (rancheria
Aw'-pul-lā).--~~can~~

Tah-se'-ko-yo (Tasikoya; To-si'-ko-yó; Tûsikweyo) . . . Former village
at Taylorsville, Plumas County (Powers 1877; Dixon 1905).
Tahn'-kū . . . Tahn'-kum of Stanfield Hill name for tribe at
Nevada City ("Other tribes call us same").--~~can~~
Tahn'-kum . . . The Midoo tribe of Stanfield Hill, Yuba County, say
they have no general name for themselves but use rancheria
names. They are called Tahn'-kum (Tahn'-kū) by tribes north of
them, and Poo-e-mah by the Mooretown Kum-mo-win or Ti'-yim,
and by the Chico Mitchōpdo.--~~can~~

Taichida (Taitchida &c) . . . See Ti'-ched-dow.

^{2A}
Ta'-lak (Talak; Tallak) . . . Nishinam band on lower Bear River
(Powers 1874).

Tamlocklock (Typog.error for Yamlocklock)

Tanko (Tainkoyo; Tánköma; Tankum) . . . Northern Midu name for
Southern Midu (Chever 1871; Dixon 1905 and 1910). See Tahn'-ku

Tă-tan-wŭ-tŭ . . . Mitchōpdo name for village of foothills tribe
on Concow Creek on ground now occupied by Spring Valley
Reservoir.--*can*

Tausune (possibly Poo'-soo-ne). . . Sacramento Valley (Sutter 1848).

Tawn im-but-tuk. . . See To-an-im-but-tuk.

Tăwsingcow. . . North place.

·Táyima (Ti-yim) . . . Name used by northeast Midoo for northwest Midoo (Dixon 1905).

·Teingcow . . . Western people or place.

·Té-shum (Lishu; Teeshums; Tishum; ^{Se sum?} Ti'-shum) . . . Former village on west side Feather River above Hok--between Yuba and Bear Rivers (Powers 1874).

Tet-tem-mah . . . Name given by Kow-wahk for their old rcha. at south side Nevada City.

·Tchik-e-me-se (Tchikimisi; Tcikimisi) . . . Former village between North and Middle Forks Cosumnes River; on south side Cosumnes River not far from mouth of Camp Creek (Dixon).

Ti' . . . Kow'-wahk word (meaning west) used for Mooretown tribe ('Kum-mo'-win'); also for people at Enterprise and Bald Rock.^{can}
Ti'-e . . . Kow'-wahk name for Ko-mo'-win (Mooretown country). Also called Naw'-to-koi'-yo (north to Bucks ranch) but not the

·Ti'-ing koi'-yo . . . Mitchōpdo name for village of foothills tribe at Yankee Hill, Butte County.--^{can}

No'-to-koi'-yo tribe proper--confusion due to meaning of word 'Northeastern'.--^{can}

²⁰·Tik-e-soo-é-e (Tikisui-i) . . . Hat Creek Atsookāe name for Midoo

(Dixon 1905). See Pe-kah-soo-e.
Ti-kus-se . . . Village at Dogtown (=Magnolia)

Ti'-im . . . No'-to-koi'-yo name for tribes on the west.--^{can}
Ti'-im or Ti'-yim (Ti'-e, singular) . . . Tahn'-kum (of Stanfield Hill) name for Kum-mo'-win of Mooretown, Enterprise, Bald Rock, and Bidwell Bar.--^{can}

Ti'-im mi'-dem or Ton'-kum . . . Midoo tribe in low country west of Big Meadows (Bucks ranch and Kon-kow), in Big Meadows dialect (No'-to-koi'-yo).--^{can}

Tik-koom' . . . Kum-mo'-win name for tribe in Oroville region (talk same as Sā'-wim-mah of Marysville).--*cm*

Ti'-kus (Ta-gus; Tagus; Taikus; Taikû; Taikûshi; Tigres) . . .

Former village near Cherokee or Pentz's in mountains at head of Dry Creek, Butte County, about 15 miles southeast of Chico. (Adam Johnston 1850; Dixon 1905).

Ti'-kus-se . . . Mitchôpdo name for village of foothills tribe on site of present Magalia (or Dogtown) on west side of canyon of West Branch Feather River.--*cm*

Ti'-ched-dow (Ti'-se-da; Taisida; Tai'-chi-da; Taitchida; Tychedas)...

Former village on west side Feather River--a very large town (Powers 1874). Few miles southeast of Marysville (Dixon 1905).

South of Yuba River and below Mě'-so (B.T.).--*cm*

Ti-e (Ti, Naw-to-koi-yo)... Names applied by the Kow-wahk of Nevada City to Mooretown tribe [Kum-mo-win], reaching north to Buck's ranch; and to people at Enterprise & Bald Rock.

tr
Tinān (Tinon) . . . Nissenan name for Mokokumne tribe; means

26
"West people."--*cm*

Ti'-nan . . . Kow-wahk name for Down West (Southwest) tribe.

Ti-yim, Tayima . . . Name used by northeast Midoo for foothills division of northwest Midoo (Dixon 1905).

.To-am'-cha (Toámtcha; Toam'-cha; Tomcha; Tomchas; Tom-chaw) . . .

Band formerly on left (east) bank Feather River east of

Lomo, Sutter Sounty [above Yuba] (Powers 1877; Dixon 1910).

Tom'-chaw village on south side Yuba River below Nan'-nah-nah

(B.T.).^{can} On East side Feather River (about $\frac{1}{2}$ mile from river)

2 miles above mouth of Yuba (Bidwell).

.To-an-im-but-tuk (Toanimbuttuc; Toám-im-but-tuk; Tawn im-but-tuk;

Toanimbuttuk) . . . Nishinam village on Bear River (Powers

1874). In No-to'-mus-se language name means small pine tree.^{can}

.To'-koma . . . Sacramento Valley Midoo name for Midoo of foothills
(Dixon 1905).

Too-e . . . Kow-wahk name for rancheria at Chicago Park 1 or $1\frac{1}{2}$
miles so. of Buena Vista.

See p 419

.To-sé-me-nik and To-sim'-me-non . . . North Mewuk (of West Point and

Ione) name for Niíssenon.--^{can}

To'-se-mus'-se . . . Nis'-sim-pā'-we-nan name, meaning "North people",

applied to Chico tribe (Mitchōpdo).--^{can}

.To'-se-win . . . Sub-tribe at Folsom and vicinity (So called by

Nissenan of Cosumnes River). May be same as No-to'-mus-se.^{can}

Ton'-kak . . . Mitch-ōp'-do name for tribe on middle Feather River
(Kum-mo'-win of Mooretown region). Name said to be in Kon'-kow
or Ti'-mah language. Also called Ko-mo'-mah.---*can*

To-sow-wan-no...Name given me by Kow-wahk for their present ran-
cheria Campoodie at Nevada City.

Ton'-kum or Ti'-im mi'-dem . . . Name in Big Meadows dialect of
No'-to-koi'-yo for Midoo tribe in low country west of Big
Meadows (Bucks Ranch and ²⁷Kon'-kow).---*can*

- To-si'-ko-yo (Tosikoyo) . . . Village in Indian Valley, Plumas County (Powers). See T'áwsingcow.
To-sow'-wan-no . . . Kow'-wahk name for their people from Nevada City region and northerly to San Juan and Challenge.--*can*
- To'-to (Toto; Totos, Marysville Weekly Express 1858; Totû) . . .
Band in foothills on Honcut Creek near Oroville (Powers 1877).
- Totoma . . . Former village on east side North Fork Feather River, about midway between Yankee and Hengy, Butte County (Powers 1877; Dixon 1905).
- Tsaktona . . . "Maidu division living beyond Bidwell Bar, Butte County" (Handbook 1910).
- Tsamak (Chamak) . . . Tsamak: Former village near Sutter's Fort, Sacramento (Dana MS; Hale, 222, 1846). See Sah'-mah.
- Tsam Bahenom . . . Former village short distance northeast of Mooretown, Butte County (Dixon 1905).
- Tsekankan . . . Former village few miles southeast of Nevada City (Dixon 1905).

Tse'-lim-mah . . . Mitchōpdo rancheria on north side Big Chico Creek 3 or 3½ miles northeast of Chico (opposite Forest Station).-- *cm*

Tsoo-lam-sā-we (Palanshan; Palanshaw; Tsulamsewi; Tsulam Sewi) . . . Midu name of Chico Creek and people at its head (Curtin MS 1885; Dixon 1910).

Tsoó-lam sě-we . . . Mitchōpdo rancheria on Little Chico Creek, apparently near Boness Ranch (location uncertain).-- *cm*

Tsuka . . . Former village near Forbestown, about 12 miles east of Oroville, Butte County (Dixon 1905).

²⁸
Tum'-me-lik (Tumbalo; Tummeli) . . . Mewuk name for Nissenon (= north people, same as To'-se'-menik).-- *cm* Tummeli Given by Dixon as Midu division on South Fork American River from a little above Coloma to Riverton.

⁹
Tutude . . . Band at Seventeen Mile, Glenn County (west of Sacramento River) in 1853 (Judge T. E. Jones--Kelsey).
Prob. written

.Tuzhune . . . Misprint for Puzhune = Poo-soo'-ne.

.Tychedas . . . Former large village on west side Feather River
below Oroville and above Honcut Creek (Powers). See Ti'-se-da.

Uba (Ubu) . . . See Yuba.

.Us-to-ma (Ustoma; Us-to'-ma; Ustu) . . . Ustu of Bancroft, for
village in Sacramento Valley, may be same. See Oostomas.

Valley Indians ("Mountain and Valley tribes (Bidwell's)") . . .

Name used for Indians originally inhabiting Sacramento Valley around Chico (Rebellion Records 1897).

. Vesnak (Veshanacks; Vesnacks; Vesnak) . . . Band said to be southwest of Nemshoos (Taylor 1860); said to be on Sacramento River north of Sacramento (Bancroft 1874); said to be near junction of American River and Sacramento on south side (Handbook 1910). Dixon gives Vesnak as one of his 4 "Nishinam divisions."

. Vubum . . . Error for Yubum = Yuba.

. Wa-chuck-na . . . See Ma-chuk-na.

Wah-kah-dut...Name given me by Kow-wahk for their present rcha. Campoodie at Nevada City.

. Wahl'-lok (Wahl'-lak; Wallock) . . . Former Pāwenan village on east side Sacramento River near Fremont. The people were Wahl'-lah-kum-ne (Walacumnie; Walagumnes; Wallakumnes, Walakumne) To be discriminated from Mewan tribe of same name.-- cum

29
 .Wah-nah'-tahm . . . Mitchōpdo rancheria on wouth side Sandy
 Gulch Creek about 1 mile northeast of Chico and on east
 side of highway.-- *can*

.Wah-wah (Wawah) . . . North^{er} Piute name for tribés west of
 Northern Sierra. - *can*

.Wah-wahl-too-pah-ah (Wawaítupaa) . . . Yana name for Midoo
 (Dixon).

.Wai-de-pa-can (Waidepacan) . . . Band represented at meeting
 with U.S. Treaty Commrs. near Yuba River, July 18, 1851.
 See Wi-me-sā-pa-kan.

.Wal-la-kum'-nes . . . The inhabitants of Wahl'-lok.

.Wan-muck (or Wannuck; Wannuck) . . . Band or tribe represented
 at meeting with U.S. Treaty Commrs. near Yuba River, July
 18, 1851.

Possibly of Wana rancheria near Stockton.

Wapum'-ne (Wajuomne; Wapoomne; Wapoomné; Wapomney; Wapoomney; Wapumnie; Wapümnies; Wapumney; Wapumney; Wo-pum-ne; Wopumne) . . . Village and band in foothills attributed to near Latrobe, El Dorado County (); and to near Michigan Bar on Middle Fork American River (Dixon). Dixon gives Wapumne as one of his 4 "Nishinam divisions."

Wemah's Band ("Wemah's name corrupted from Guielermus, given him at Mission.") Yuba River region.

We'-se-nah . . . Former Pāwenan village on each side Sacramento about 9 miles above mouth of American River.-- Cam

Wil-lil'-lim (Willem) . . . Mitchōpdo village $\frac{1}{2}$ or $\frac{3}{4}$ mile southwest of Mitchōpdo (about $4\frac{1}{2}$ miles south of Chico) on same creek, sometimes called Little Butte Creek.-- Cam

Wil-le (Willie; Willey; Willys) . . . Sacramento Valley tribe (Chaver 1870); former Midu division in Sutter County (Handbook 1910).

.Wi'-ma (Wima; Wyma) . . . Village on Feather River (Powers). May
be same as Mimai, Mimal;

³⁰ .Wi'-me-sā-pa-kan . . . Nissanan village a little below Latrobe
in western El Dorado County (Chief Hunchup.-- *can*)

.Wo-kó-dot (Wokodot) . . . Former village at Nevada City (Dixon
1905).

Wo-pum-ne . . . See Wapumne.

Wurt'-tā gow'-wahk . . . One of the Kowwahk names for themselves--
A Midoo tribe between Middle-Upper Yuba and American Rivers.
Also called Kow'-wahk and Ne'-sem gow'-wahk. Their names for
themselves.-- *can*

.Ya-cum-na (Sa-cum-na; Yacumna) . . . See Sāk and Sékumne.

.Yah'-le-soom'-ne (Yalesummy; Yalesumne'; Yalesumne; Yalisumni;
Yalesumni; Yaleyumne; Yuleyumne; Yassumnes; Yaesumne;
Yah-lis?) . . . Tribe on west bank lower Sacramento (Hale
from Dana 1846). Former village near Salmon Falls on
south side South Fork American River 15 miles west of
Placerville (Dixon 1905). (Two tribes and localities
may be here confused.-- *can*)

.Yah'-lis . . . Former Nissenan village close to Latrobe hill,
western El Dorado County.--~~can~~. Are not the Yalesumne
(Yalesumni, Yalisumni, Yaesumne) the people of Yah'-lis?-- ~~can~~

.Yah'-mah-nā-poo . . . Former Pāwenan village on north bank
American River $\frac{1}{2}$ mile above its mouth (1/4 mile above
Poosoóne).-- ~~can~~

.Yah'-oo-kō (Ya'-u-kō; Yauko) . . . Former village about 7 miles
northeast of Chico (Dixon 1905). See Yow'-koo.

.Ya-ma-do (Yamado) . . . Tribe meeting U.S. Treaty Commrs. near
Yuba River, July 18, 1851. Probably Yamaku rancheria
just south of South Fork Yuba River/^{July 18, 1851}(Kroeber 394, 1925.)

.Yamako (Yamagatock; Yamlocklock; Yumagatock) . . . Former
village about 8 miles westsouthwest of Nevada City (Dixon
1905); about 9 miles east of Nevada City (Dixon in Hand-
book 1910).

Yam'-man nim'-mah (from Yă'-mě-ne or Yam'-mě-ne, mountains) . . .

Mitchōpdo name for the Midoo of the mountains east of
Chico.-- *can*

³¹ Yam'-man-hŭ . . . Former village on north bank Yuba River
where town of Marysville now is (B.T.).-- *can*

Yam'-man-ne-poo . . . Former village on south side Bear River
opposite Nik-koo-le.-- *can*

Yas-see (Yassee; Yas-si) . . . Tribe or band meeting U.S. Treaty
Commrs. near forks of Cosumnes River, September 18, 1851.

Yek-kal'-le . . . Former Notómusse village on north side American
River a little below Fair Oaks.-- *can*

Yiikulme . . . Former village on west side Feather River just
below Hoako (Dixon). Probably same as Yokolme.

.Yodok . . . Former village on east bank American River just below junction of South Fork (Dixon). The Nissénan name of the main American River is Yo-dok-um sā-o.--*cm*

.Yok'-kol (Yukal; Yucal; Yokolme; Yukumné; Yukulmes; Yukulmey; Yukae (misprint Latham 1854) . . . Former Pāwenan village on west side Feather River a little below Nicolaus and opposite Plumas Landing. (The people, Yo-kōl-mě).--*cm*

.Yo-kó-lim-dŭ (Yokoálimduh; Yo-ko'-lim-duh) . . . Former Nishinam village on Bear River (Powers 1874).

Yo-kōl'-mě (Yokulmé; Yo-kol-mies; Yo-kil-me; Youcolumnies; Youcolumnes; Yukolumni; Yukulme; Yukulme; Yukulmey; Yu-kul'-mě; Yukutneys (misprint); Yukelmeys; Yok-kōl-mě; Yu-kool'-mě; Touser-lemnies? Kulme; Kūl-meh; Coolmehs; Yiikulme?) . . . The inhabitants of Yok'-kol: *cm* Pā-we-nan village on west side Feather River opposite Plumas Landing, 3 or 4 miles south of Sutters Hok farm (B.T.).--*cm*

Yol-la-mer (Yollamer; Yo-la-mir) . . . Tribe meeting U.S.
Treaty Commrs. near Yuba River, July 18, 1851.

Yo-lem-hü . . . Notómusse village on south side American River
below Folsom; easternmost of Notómusse villages.--*Cam*

Yow'-koo (Yá-u-kö; Yaukō) . . . Mitchōpdo rancheria on south side
Big Chico Creek perhaps a mile above Tse'-lim-mah (which is
3 or 3½ miles northeast of Chico).--*Cam*

Yo-tam-mo-to (Yotammoto) . . . Former village near Genesee,
Plumas County (Dixon 1905).

Yuba . . . "Tribe of Maidu Indians...who lived in the Feather
River about 20 miles above its juncture with the Sacramento."-
Placerville Republican, Calif. July 11, 1927.

Yu'-bah (Yúba; Yuba Indians, Sacramento Daily Dem. State Journ.
1856; Yuba, Lienhard 1898; Yubas, San Francisco Daily Pac.
News 1852; ^{Yubas}Johnson 1850; Yuba, Yubas, Calif. State Journ.
1857; ^{Yubas, Marysville Weekly Express 1858;} Yubum; Yuva; Yuvas; Yubum; Uba; Ubu; Nevadas;
Yubas Indians, Daily Alta Calif., Apr. 6, 1852; Yupu) . . .

Village on west side Feather River at mouth of Yuba River (= Nevadas and Noi-yu-ke). See also Yu-poo.-- *can*
 Yu'-bah was on south side mouth of Yuba River, on east side Feather River (B.T.).-- *can*

Yu'-bah musse and Chi-em-wi-ě. . . Pāwenan names for Yuba tribe (B.T.).-- *can*

Yu'-bah-mus'-se or Chi'-em-wi'-e . . . Nis'-sim-pā'-we-nan name for Yuba River tribe (14 or more rancherías^{B.T.}).—

Yukal (Yucal) . . . See Yok'-kol.

Yukulme (Yukulmy) . . . See Yok-kol.

Yukutney . . . Band in foothills of north or northeast Placer County (Bancroft).

Yu'-dow . . . Mitchōpdo village on south side Big Chico Creek opposite mouth of Sandy Gulch Creek.-- *can*

³³
 Yulu (Typog.error for Yubu) . . . Village in Sacramento Valley; stock undertain (Bancroft).

·Yumagatock . . . Village in Sacramento Valley (Bancroft). Stock uncertain. May be people of Yumam.

·Yum-mut-to . . . Mitchōpdo rancheria at Forks of Big and Little Butte Creek 7 or 8 miles east of Chico.--*am*

·Yumam . . . Former village on site of Oroville (Dixon 1905).

·Yu-poo (Yu-poo'; Yu-poo'-mū-se; Yupu; Yuba) . . . Former village on west side Feather River ("west of Marysville," Dixon 1905; on site of present Yuba City, Dixon 1910; "below Knight's Landing"--Chief Hunchup.--*am*)

·Yu-soo'm-ne (Yaesumnes; Yajumui; Yasumnes; Yasumni; Yosumnies; Yusumne) . . . Former village in Sacramento Valley (Bancroft). Stock uncertain; may be Cosumne.

·Yut-duc (Yutduc) . . . Tribe meeting U.S. Treaty Commrs. on Chico Creek, August 1, 1851. Possibly same as Yodok.

Mido: Notes on chief Mis-se-nan

Chief Hunchup died on
W.C. Sheldon's Ranch on
Cosumnes River near Lough
House on the night of Sunday
Nov. 3, 1907. He had no
noticeable fever & Sheldon was not
able to tell what ailed him.

Hunchup told Sheldon a few days before
that he thought he was 'gone'.

He was over 75 yrs. old.

C. W. C.

Nov. 8, 1907.

Carded

N I S' - S E - N A N'

Chief Hunchup tells me that his people (Nis'-se-nan' tribe) reached westerly only to the lower edge of the timber (Digger pine and blue oak forest belt) . Their territory included Latrobe (Yah'-lis, and Wi'-me-sā-pǎ-kan a little below Latrobe) , and ended along an irregular line passing southerly from Salmon Falls (Yaw'-dok) on South Fork American River to Michigan Bar (Pǎ-lah-mool^{meaning} water oak) on Cosumnes River.

Below (west of) the Nis'-se-nan' were numerous rancherias of tribes speaking a widely different language--Mokozzumme. These tribes the Nissenan called Tinan, meaning 'West people'. They extended from Slough House on Deer Creek (and adjacent parts of the Cosumnes River) down to the tules. [The Pǎ-we-nan of Poo-soo'-ne call the Mokozzumme tribe Kaw'-so--so Blind Tom tells me.]

File

Chief Hunchup

(Round horse)

Chief Hunchup's Roundhouse

[In —, 190—, Dr. C. Hart Merriam made the following notes on the ^{Nisenean} ceremonial house of a Nisenean "Chief", Hunchup, whose village lay on the ridge between the north and middle forks of the Cosumnes River in Eldorado County. A separate note ^{dated Nov. 8, 1907} reads, "Chief Hunchup died on W. C. Sheldon's ranch on Cosumnes River near Slough House on the night of Sunday, November 3, 1907. He had no noticeable fever and Sheldon was not able to tell what ailed him. Hunchup told Sheldon a few days before that he thought he was "gone". He was over 75 years old." Another note reads:

"Chief Hunchup tells me that his people (Nis-se-nan tribe) stretched westerly only to the lower edge of the timber (Digger pine and blue oak forest belt). Their territory included Latrobe (Yah'-lis) and Wi-me-sä-pä-kan (a little below Latrobe), and ended along an irregular line passing southerly from Salmon Falls (Yaw'-dok) on South Fork American River to Michigan Bar (Pä-lah-mool — water oak) on Cosumnes River. Below (west of) the Nis-se-nan were numerous rancherias of tribes speaking a widely divergent language — Mokozzomme. These tribes the Nisenean called Tinan, meaning West People. They [the Tinan] extended from Slough House on Deer Creek (and adjacent parts of the Cosumnes River) down to the tule."

A few tribelet and place names of the Nisenean occur on a separate sheet and are here included for the sake of record.

(2)

To'-se-win, people in the Folsom area.

Pus-soo'-ne, lived at junction of American and Sacramento Rivers. Language similar to Nisenan but somewhat different.

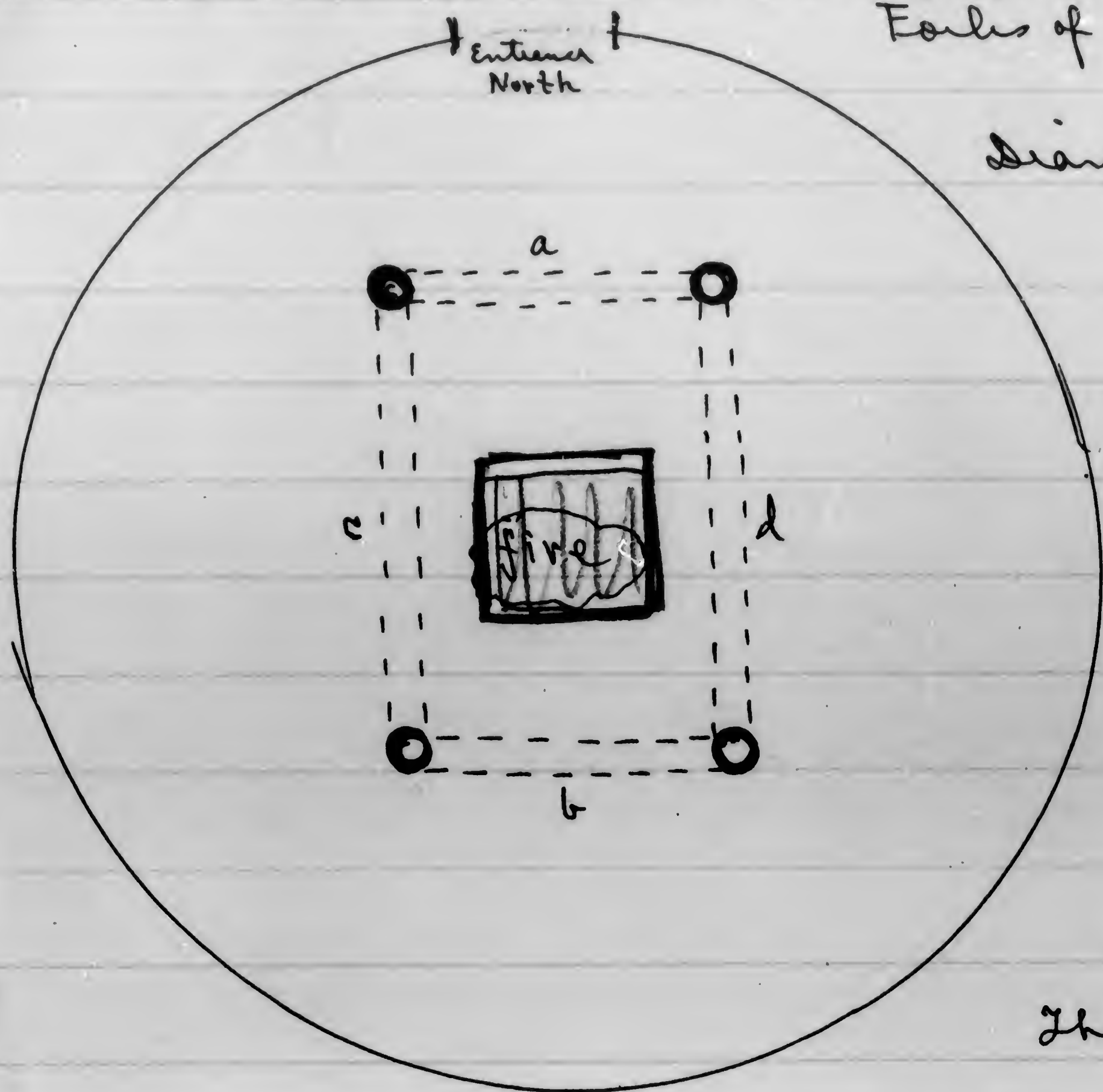
Chah-pah'-mus-sy, name of place and people at Gold Hill on American River.

Es-nah-kah'-mus-sy, name of Hunchup's place and band between North and Middle Fork of American River.

O-no-cho'-mah-mus-sy, place and people at Mud Springs or Eldorado, west of Placerville.

Southern Nis-se-nan.

Hunchu's place on ridge between North + middle
Forks of Cosumnes River, Eldorado Co. Calif.



Diameter of roundhouse about 45 ft.

No center post.

Fire in center + fire hole
in center (top) of roof.

Fire hole square, + abt. 4 ft. sq.

45 roof-holes, each 6 in. in diameter
at butt end.

4 large posts separate interior
into inner + outer spaces.

These posts are about 10 ft. apart

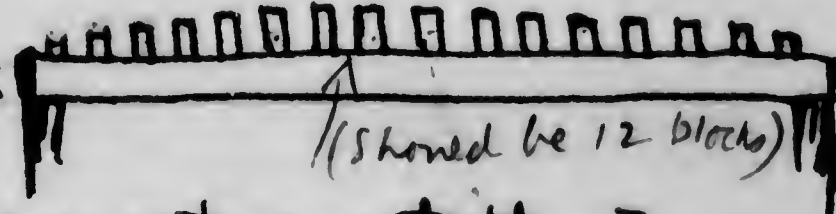
east + west, + 15 ft. apart North + south.

They support 4 heavy horizontal timbers on which roof poles rest.

Each of + 45 roof poles is supported at the butt end by a vertical ^{slab} post of heavy
split pine driven into the ground; these form the outer wall.

On the north + south the roof poles rest directly on the horizontal cross
beams ^(a+b) supported by the end posts, because these beams are relatively short. But on
the east + west sides the corresponding beams (c+d) are too long to conform to
the rising roof poles + consequently the roof poles rest on a series of a dozen short blocks
which are themselves supported by the horizontal beams + lean outward to meet the roof poles.

The largest is of course in the middle of the horizontal beam:



The top of roof is split pine shales.

[I have too many + too near together.]

A cooling hole in the ground under a neighboring oak is 22 inches in
diameter, about a foot deep (perhaps more), + half full of small stones (2-3 in. diam).

Buffum - Midoo in 1848

Lieut. E. Gould Buffum, who spent six months in the gold regions of California, tells of meeting two Indian women and of a visit to their camp, among the hills between the Bear and Yuba rivers, in November 1848.

"They were two Indian women, engaged in gathering acorns. They were naked, with the exception of a coyote skin extending from the waist to the knees. Their heads were

43

shaved, and the tops of them covered with a black tarry paint, and a huge pair of military whiskers were daubed on their cheeks with the same article. They had with them two

44

conical-shaped wicker baskets, in which they were placing the acorns, which were scattered ankle deep around them.

Higgins essayed a conversation with them, but made a signal failure, as after listening to a few sentences in Spanish

and English, they seized their acorn baskets and ran.....

Watching their footsteps in their rapid flight, we saw them, after descending a hill, turn up a ravine and disappear. We

followed in the direction which they had taken, and soon reached the Indian tancheria. It was located on both sides

of a deep ravine, across which was thrown a large log as a bridge, and consisted of about twenty circular wigwams,

built of brush, plastered with mud, and capable of containing three or four persons. As we entered, we observed our fly-

ing beauties, seated on the ground, pounding acorns on a

large rock indented with holes similar to those which puzzled

me so at "Camp Beautiful." We were suddenly surrounded upon

our entrance by thirty or forty male Indians, entirely naked,

who had their bows and quivers slung over their shoulders, 44
and who stared most suspiciously at us and our rifles.

Finding one of them who spoke Spanish, I entered into a conversation with him -- told him we had only come to pay a visit to the rancharia, and, as a token of peace offering, gave him about two pounds of musty bread and some tobacco which I happened to have in my game bag. This pleased him highly, and from that moment till we left, Pul-u-le, as he informed me his name was, appeared my most intimate and sworn friend... 45

Pul-u-le exhibited to me the interior of several of the wigwams, which were nicely thatched with sprigs of pine and cypress, while a matting of the same material covered the bottom. During our presence our two female attractions had retired into one of the wigwams, into which Pul-u-le piloted us, where I found some four or five squaws similarly bepitched and clothed, and who appeared exceedingly frightened at our entrance. But Pul-u-le explained that we were friends, and mentioned the high estimation in which I held them, which so pleased them that one of the runaways left the wigwam and soon brought me a large piece of bread made of acorns, which to my taste was of much more excellent flavor than musty hard bread.

Pul-u-le showed us the bows and arrows, and never have I seen more beautiful specimens of workmanship. The bows were some three feet long, but very elastic and some of them beautifully carved, and strung with the intestines of birds. The arrows were about eighteen inches in length, accurately feathered, and headed with a perfectly clear and green trans-

transparent green crystal, of a kind which I had never before
seen, notched on the sides, and sharp as a needle at the point.
The arrows, of which each Indian had at least twenty, were in
a quiver made of coyote skin....There were no signs around
them of the slightest attempts to cultivate the soil. Their
only furniture consisted of woven baskets and earthen jars,
and Pul-u-le told me that in the spring he thought they should
all leave and go over the "big mountain" to get from the sight
of the white man."

Buffum, E. Gould. Six Months in the Gold Mines. Phila. 1850